

A
Cabinet of Jewels

Opened to the

C U R I O U S,

By a KEY of

REAL KNOWLEDGE.

C O N T A I N I N G

A great Number of Sayings and Sentences, Collected from Heathen Authors and Others.

Applied and Adapted to the Various States of Mankind.

By CHARLES BRADBURY,
Minister of the G O S P E L.

The kingdom of heaven is like unto a merchant-man seeking goodly pearls: Who, when he had found one Pearl of great price, he went and sold all that he had, and bought it, MATT. xiii. 45, 46.

L O N D O N:

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Captain of Police

C. R. F. O. U. N.

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T H E P R E F A C E.

*T*HAT the Heathen World was greatly enlightened and reformed by the Lectures and Instructions of the Philosophers, nobody will dispute, who considers, that the chief Principle which they inculcated on their Disciples and Followers was, that Happiness was attainable only but by an Abstinence from Vice, and the Practice of Virtue; and that the main Bent of their Studies was, to promote the universal Good of Mankind. More could not be expected from

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mere Men, who had nothing but the Law of Nature and the Light of Reason to guide them. And yet, whoever reads the Morals of Plutarch, Epictetus, Seneca, and others of those illustrious Antients, must acknowledge that their Precepts had a Tendency to promote these great and beneficial Ends, especially, as their own Examples were a living Testimony of their Persuasion of the Truth of their Doctrines.

But though their Improvements in Knowledge and Virtue were very great ; yet whoever compares their Systems of Ethicks with the Divine Morality of the Gospel, must confess an infinite Disparity between them ; and that the Sermon on the Mount not only comprehends, but vastly improves all their Rules and Precepts for the Regulation of Life and Manners,

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Manners, and the Government of the Passions.

Now, tho' the new Law promulged²⁴ by Jesus Christ and his Apostles, has spread a brighter Light over our Minds than could possibly be administer'd by any human Means; yet great Use may be made of the wise Sayings and Sentiments which History has recorded of those antient Sages, by applying and adapting them to the various Cases that occur in the Christian State.

This I have attempted in the following Sheets, and endeavoured to point out to the sincere Christian, a new Method of improving himself in Divine Knowledge; namely, by converting the Wisdom of the Antients into useful Lessons for the Practice of the various Duties

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ties of his Religion. And as I have no View in this Work, but to assist the experimental Christian in his Spiritual Exercises, and to help him on in his Progress towards eternal Happiness, I hope my Endeavours will be favourably received, however weak and imperfect the Performance may be.



To the READER.

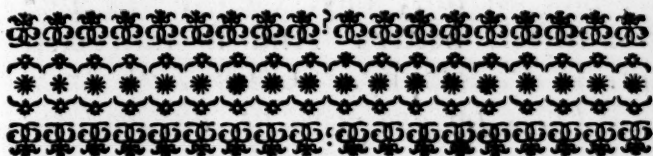
OUT of many, there are, I presume, two grand Ends that induce Men to write and publish their Performances to the World ; the one to gain popular Applause, to be highly esteemed for their superior Wit and scholastic Learning, and the other with a real Desire to promote the Glory of JEHOVAH, and the eternal Welfare of the human Species. I hope I may claim a Part in the latter, which has put me upon presenting the World with this CABINET OF JEWELS. I am sensible it will meet with variety of Receptions ; the learned Reader may condemn it, because it is not adorned with the Flowers of Rhetoric ; the Ignorant, for want of proper Judgment, will despise it ; and none will know its Value, but real experimental Christians, that are endowed with supernatural Wisdom. May the LORD give you not only to read, but to understand, to the Edification of your immortal Souls, is the earnest Desire of your

Friend and Servant,


For Christ's sake,

C. B.





T H E
CABINET of JEWELS, &c.


 ANY of the Philosophers were Men eminent in Morality; their Doctrines sometimes divine, and worthy the Meditations and Practices of Christian Professors.

It was a very excellent Saying of *Antoninus*, *Make it no longer a Matter of Dispute, what are the Marks and Signs of a good Man; but immediately set about it, and endeavour to become such a one.*

A poor Scholar; *Æschines*, having nothing to give his Tutor, *Socrates*, for his Pains taken with him: When others gave Gifts, Sir, said he, I have nothing to give you; but if you will take me, I will bestow myself upon you. Wilt thou

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so!

so! said *Socrates*, nay, then I will give thee thyself better: And so instructed him in Philosophy. *Christ* hath taken more Pains for and about us, and shall we not give ourselves to him? Who will give us ourselves better again, and instruct us in Divinity to the saving of our Souls?

A great Man having injured a Philosopher, sent his Servant to intreat or charge him that he would not write against him; by whom he returned this Answer, *That he was not at Leisure to think of him.* Oh how delightful it is to live, when Injuries intermeddle not with the Soul, but it can enjoy itself, and employ itself without Disturbance!

Seneca hath his Similitude to set out the great Evil of Murmuring under small Afflictions: Suppose, saith he, a Man to have a very fair House to dwell in, with very fair Orchards and Gardens, set about with brave tall Trees, for Ornament; what a most unreasonable Thing were it in this Man to murmur, because the Wind blows a few Leaves off the Trees, though they hang full of Fruits. *If God take a little and leave us much, shall we be discontent? If he takes our Son, and*
give

give us his own ? If he cause the Trees to bring forth Fruit, shall we be angry if the Wind blow away the Leaves ?

Since God, said *Socrates*, is so careful for you, what need you to be so careful for yourselves ? *How like is this to that of Christ; Take no Thought, &c. for your heavenly Father knows that ye have need of these Things. Let your Conversation be without Care, for God careth for you.*

When *Socrates* in a Dispute did bitterly fall upon one of his Familiars, said *Plato* to him; it had been better to have spoken of these Things in Private ; and replied *Socrates*, shouldst thou not also have told me in Private ? *Reproofs are not very like to take, when in reproving we commit the Evil we condemn.*

Socrates wittily rebuked the Pride of *Alcibiades*, when he proudly boasted how much Land he had that lay together, by bringing him a Map of the World, saying, pray shew me where your Land lyeth here ? One Prick of a Pin would have described all. *Alas ! why do we boast ? The whole World is nothing to Heaven ; and*

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that

*that which we have, is nothing to the Whole.
Shall we be proud of Atoms and Dust ?*

Cato among other Things repented of this, that ever he spent one Day idle. Dionysius the elder being demanded if he had nothing to do ? said, God forbid. Scipio the elder, said, that he was never less alone, than when most alone ; when he was at Leisure, he had the greatest Business. What a Shame is it to a Christian to be found idle, and trifling away that Time which Heathens made so much of ! Alas, I have lost a Day, said Titus Vespasian of the Day wherein he had done no Good. nor received any.

Tully thought him not worthy the Name of a Man, that spent a whole Day in the Pleasures of the Flesh. And Socrates had such a vile Esteem of Sin, that he thought it one of the greatest Torments of Men in another Life, to be bound to the Sins they most delighted in in this Life. And Seneca said of himself, I am too great, and born to greater Things than that I should be a Slave to my Body. O Christians ! what do you more than others ? Will not you live above the Flesh and Deeds thereof ?

Remember,

Remember, said one to *Antigonus*, that thou art Son to a King, and that will keep thee from base Courses, And when *Philip* would have *Alexander*, who was very Swift of Foot, to run in the Olympike Games, I could be well content, said he, provided there were Kings and Princes to run with me. *Let Christians then stand on their Birth and Name, to do nothing below the Estate of King's Sons, nothing unbecoming such as are Heaven-born. Is it for Kings Sons, O Lemuel? Is it for Christians to be vain, proud, covetous? &c.*

When *Alexander* saw an apparent great Danger near him, now, says he, here's a Danger or Trial fit for the Mind of *Alexander*. *Christians should say of the greatest Trials, here's a Trial for a Christian. As 'tis said of Ignatius, that when he felt his Flesh and his Bones begin to be ground between the Teeth of wild Beasts, now, says he, I begin to be a Christian. For as Queen Elizabeth said in Prison, the Skill of a Pilot is best known in a Tempest; the Valour of a Captain, in a Battle; and the Worth of a Christian, in the Time of Trial.*

It is said of *Plutarch*, that he should say of himself, "It were better there had

“ never been such a Man as *Plutarch*,
 “ than that they should justly Report
 “ him unmerciful and unjust.” *It was*
a worthy Saying of an Heathen, and might
well become the Meditation of a Christian.
There are many who go under the Notion and
Profession of Christians ; few are really such
comparatively : but better were it we never
were born, than that we should be Christians
only in Profession, not in Practice ; having
a Form of Godliness, but denying the Power
of it in our Lives and Conversations. For
then we have Cause to fear the pronouncing of
the sad Sentence, Go ye cursed, &c. for
we have but little Hopes of finding Christ our
Saviour at our Deaths, if we do not own
him for a Sovereign while we live.

Xenophanes, when one *Lasus* called him
 Coward because he would not play at Dice
 with him, said, I confess I am a very
 Coward in these Things that are evil, for
 I dare do nothing at all. *'Tis better to be*
reproached for not doing Evil, than to do
Evil to avoid Reproach.

Aristarchus, Scoffing at the great Num-
 ber of Sophisters in his Days, said, that
 in old Time hardly could there be found
 seven wise Men throughout the World ;
 in

but in our Days, said he, much ado there is to find so many Fools. *'Tis a bad Age when Men are wise in their own Eyes.*

Scipio made his Boast, that there was not one of his Soldiers but would venture their Lives for him; if it were to leap into the Sea, or to cast themselves down an high Tower if he required it. *How much then should Christians be at Christ's Command, and not love their Lives unto the Death; especially seeing all his Commands are holy, just and good.*

A Minister living near to a Philosopher, did often persuade him to become a Christian; oh, but said the Philosopher, If I turn Christian, I must, or may lose all for Christ: To whom, and to which the Minister replied, If you lose any Thing for Christ, He will repay it an hundred fold: But said the Philosopher, will you be bound for Christ, that if he does not pay me, you will? Yes, that I will, said the Minister; so the Philosopher became a Christian, and the Minister entred into Bond, and became a Surety for the Surety of the Covenant. When this new Christian Philosopher was on his Sick and Death-Bed, he held this Bond
in

in his Hand, and sent for the Minister, to whom he gave up the Bond, saying, Christ hath paid all, there's nothing for you to pay, take your Bond. *Surely, though a Man should be a Loser for Christ, yet he shall be no Loser by Christ; he will make amends for all,* Matt. xix. 21.

Marcus Arethusius, Minister of a Church in the Time of *Constantine*, who in *Constantine's* Time, had been the Cause of overthrowing an Idol's Temple; afterwards, when *Julian* came to be Emperor, he would force the People of that Place to build it up again; they were ready to do it, but he refused, whereupon, those that were his own People to whom he preached, took him, and striped him of all his Cloaths, and abused his naked Body, and gave it up to the Children to lance it with their Pen-knives, and then caused him to be put in a Basket, and anointed his naked Body with Honey, and set him in the Sun, to be stung with Wasps; and all this Cruelty they shewed because he would not do any Thing towards the building up of this Idol Temple; nay, they came to this, that if he would do the least towards it, if he would give but a Half-penny to it, they would save him: But he refused all, though

though the giving of a Half-penny might have saved his Life; and in doing this, he did but live up to that Principle that most Christians talk of, and all profess, but few come up to it, *viz. That we must chuse rather to suffer the worst of Torments that Men and Devils can invent, and inflict, than to commit the least Sin, whereby God should be dishonoured, our Consciences wounded, Religion reproached, and our own Souls endangered.*

A Philosopher walking abroad, found a Woman weeping, and asking her the Reason, alafs, said she, I have broke my Pitcher: and walking another Day, found another Woman weeping, and asking her the Reason, she told him her Son was dead. He presently says, did that Woman think that an earthen Pitcher would not break; and this Woman, that a mortal Man would not die? Should we not expect that changeable will change? That the Fashion of this World will pass away? We should so use Enjoyments, as if we were taking Leave of them. *Our Moderation of Joy and Sorrow should be known; because the End of all Things is at Hand.*

Socrates,

Socrates, when the Tyrant did threaten Death to him, told him, he was willing ; nay then, said the Tyrant, you shall live against your Will : nay, but said *Socrates*, whatever you do with me, it shall be my Will. And a certain Stoic speaking of God, said, What God will, I will ; and what is not God's Will, shall not be mine ; He will that I live, ; I will live ; if it be his Pleasure that I die, I will die. *How should the Will of Christians stoop and lie down at the Foot of God's Will ; not my Will, but thine be done.*

Plutarch in his Epistle Consolatory to his Wife, on the Death of a Child, among many other Arguments hath this, We must always think well of what the Gods do. *And shall not Christians think well of what God doth, and say as Hezekiah, good is the Word, and good is the Work of the Lord.*

A Roman Servant knowing that his Master was sought to be put to death, put himself into his Master's Cloaths, that he might be taken for him ; and so was, and put to death ; in memory whereof, his Master erected a Brazen Statue. *Oh what Monuments shall we erect for Christ,*
who

who when we were to be put to death would die for us ! for a good Man some would dare to die ; and greater Love than this cannot be shewn, than that a Man may lay down his Life for a Friend ; but behold herein God manifesteth and commendeth his Love to us, that while we were yet Sinners, yea Enemies, Christ died for us.

The young Philosophers were very forward to get the Precepts of their Sect, and the Rule of Severity, that they might discourse with Kings and Nobles, not that they might reform their own Manners. *Many Professors in this Age are like those Philosophers ; they are very industrious to get Knowledge, that they may be able to discourse, and that they may be eyed, owned and honoured among others, for their Knowledge and Understanding : Souls that are rich in Grace, they labour after greater Measures of Grace, out of love to Grace, and because of an Excellency that they see in Grace. Grace is a very sparkling Jewel ; and he that loves it, and pursues after it for its own native Beauty, hath much of it within him.*

The old *Italians* were wont in Time of Thunder to shoot off their greatest Ordnance, to drown the Noise of the Heavens.

vens. So let God thunder from Heaven, yet wicked Men will so improve their wicked Principles, that their Consciences may not bear the Noise of the Thunder-Claps of Divine Displeasure. The covetous Man will improve his earthly Principles; and the ambitious Man his ambitious Principles; and the voluptuous Man his voluptuous Principles; and the unchaste Man his unclean Principles; and the erroneous Man his erroneous Principles; and the blasphemous Man his blasphemous Principles! Shall wicked Men thus improve their wicked Principles to the uttermost against God, Christ, and Religion, and against the Prosperity, Peace, Joy, and Happiness of the Saints! And shall not Saints improve their Graces to the uttermost, for the Honour of the Lord, the Advancement of Religion, and the mutual Profit and Benefit of each other?

A Philosopher observeth, that all Bipedes, Creatures with two Feet, are still looking upward: Birds and Fowls seldom stay long upon the Earth; when they light there, it is to seek their Food, no sooner have they gotten that, but they mount upward toward Heaven; though where the Carcass is, the Eagles are gathered together; yet when they have got
their

their prey, and satisfied their hunger, they soar aloft, as if they mounted up to Heaven: Beasts, though they cannot mount upward, and are made so as they look downward, yet they are often seen to lift up their Heads toward Heaven, especially in the Time of Extremity. *Naturalists* observe of the Lion and the Cock, that they express their Joy at the rising of the Sun, as being sensible of the Motion of the heavenly Bodies: The like may be said of some Fishes in the Sea. They tell us of a Fish which hath but one Eye, which is seated like a vertical Point upon the Top of its Head, always looking towards Heaven; therefore is called by the *Grecians*, the Beholder of Heaven. Others tell of a precious Stone taken out of the Head of a Fish called Synodus, that beareth some Resemblance of the Sun and Moon, and other heavenly Bodies. If we come lower to Vegetables, *Proclus* observeth, that Plants and Flowers, and other Vegetables have all a Dependance, and many of them some Representation of the heavenly Bodies; the Tulip, Marigold, and some other Flowers wait upon the Sun, as the Handmaid upon the Hand of her Mistress, opening by Degrees as the Sun ascends; and again,

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shutting

Wind
Winds
Winds
Winds

 shutting up themselves gradually, as the Sun declineth ; and this so punctually, that though the Sun appear not, a Man may more infallibly know when it is high Noon by their full spreading, than by any Clock or Watch. The Hop in its growing winds itself about the Pole, always following the Course of the Sun from East to West, and can by no Means be forced to a contrary Way. Some affirm, that the Sap in Trees precisely follows the Motion of the Sun, ascending and descending at the same Time, and by the same Steps the Sun doth. If we come lower to inanimate Creatures, *Plato* observeth, that all the Elements do naturally desire to evaporate themselves into the cœlestial Region (as it were) there to attain to a higher Degree of Perfection ; the Fire, and Air, those lighter Elements still aspire higher and higher (as it were) to make nearer Approaches towards Heaven ; the Earth and Water, those heavy Elements, though they do not ascend in their gross Bodies, yet they are daily sending up some thinner Part of themselves, some Vapours, as it were some Breathings toward Heaven. *Naturalists* speak of several Stones, in which there is some Representation of the heavenly Bodies ; so that

that in the several Orders of Nature, there is Something that might remind us of our Duty of conversing in Heaven, and looking to Things Eternal: There is scarce any Thing we look on, but might some Way or other put us in mind of this; the best and choicest Things the Earth affords, are hid from our Eyes, shut up in Darknes; so as if we look downward, we see only the Surface of the Earth, and there our Sight is bounded; whereas, upward toward Heaven, all Things are open and transparent; to note how vast our Affections should be toward Heaven: If we stand upon some high Steeple, and look downward to the Earth, we cannot look long without Dizziness and Fear; whereas when we look upward toward Heaven, though a thousand Times greater Distance, we can continue looking without either, as if Nature would hereby mind us, that our Eyes were given us to look to Heaven, not to the Earth. *Having then so many Monitors, we shall shew ourselves ill Scholars if we do not learn this Lesson, of conversing with, and setting our Affections on Things above.*

After Julius Caesar was murdered, Antonius brought forth his Coat all bloody,

and cut ; and laid it before the People, saying, Look here, you have your Emperor's Coat thus bloody, and torn : Whereupon, the People were presently in an Uproar, and cried out to slay those Murderers ! and they took their Tables and Stools that were in the Place, and set them on Fire, and run to the Houses of them that had slain *Cæsar*, and burnt them. *So when we consider that Sin hath slain our Lord Jesus, how should it provoke our Hearts to be revenged on it, that hath murdered the Lord of Glory, and hath done that Mischief, that all the Devils in Hell could never have done.*

When News was brought to *Zeno* that his Ship with all the Freight and Merchandize therein was cast away ; thou hast done well, O Fortune, said he, to drive us to our studying Gown, and our Philosopher's Life again. *We should look upon Losses and Afflictions, as that which is to draw and drive us nearer unto God in Holiness of Life.*

When *Alexander* came to *Diogenes*, and asked him if he wanted any Thing, and would request any Thing of him, Nothing said he, but that thou wouldest stand out
of

of the Sun. To a gracious Heart there is nothing comparable to the shining of the Sun of Righteousness.

A Persian King had one about him, whose Place and Office it was to say unto him every Morning as he entered into the Chamber, Arise my Lord, and have regard to those Affairs for which *Meseromafdes*, i. e. the great God, would have you to provide. *We should bethink us every Night what we have done, and every Morning what we have to do for, and in Obedience to the great God.*

God, saith *Plutarch*, hateth and punisheth those, who will seem to imitate him in Thunder, Lightning, and Sun Beams : but those that be Followers of his Virtue, and Goodness, he loveth and advanceth ; *An admirable Observation, and suitable to the Scriptures.*

Nicias, a Painter, was so affectionately bent to his Art, that he often forgot himself, and would ask his Servants whether he had dined or no ? The intentness of *Archimedes* also is famously known. *Oh that we could be, if but now and then so intent at Meditation of God ! &c.*

Dionysius the younger used to say, that he kept and maintained many learned Men, not because he did esteem them so much, but for that he desired to be esteemed for their Sake. May we not fear that many entertain Preachers and Ministers on the like Account, and for the same Reason?

King *Henry the Fourth*, asked the Duke of *Alva*, if he had observed the great Eclipse of the Sun, which had lately happened? No, said the Duke I have so much to do on Earth, that I have no Leisure to look up to Heaven. *Oh! that this were not true of most Professors in these Days; 'tis very sad to think, how their Hearts and Time is so much taken up with earthly Things, that they have scarce any Leisure to look up to Heaven, or to look after Christ, and the Things that belong to their everlasting Peace.*

Eudamedes seeing *Xenocrates*, an old Man studying Philosophy with young Scholars in an Academy, demanded of one that stood by what he was? and being told that he was one that sought after Virtue; said he, if he be still studying

ing and still seeking it, when will he use and practice it. *Alas ! how many are there that are ever learning, but never come to the Knowledge of the Truth.*

Alexander commanded his Treasurer to give *Anaxarchus* the Philosopher, whatsoever he demanded ; and when his Treasurer brought him Word, that he craved an excessive Sum, *viz.* an hundred Talents. The Man, said *Alexander*, doth very well, knowing as he doth that he hath such a Friend of me as both can and will bestow so much upon him. *We may ask great Things of the great God, being assured that he both can and will make good his Promises. He will give like a God.*

One Day when *Phocion* had delivered his Advice among a great Assembly of People, and seeing that with one Accord they all approved his Speech, he was ashamed ; and turning toward his Friends, said, What ! have I spoken some Words that are not Good, that the People speak well of it ? *A good Man may in some Cases be jealous of himself when the bad approves him. Woe unto you when all Men speak well of you.*

One asking *Agésilas* the Great, what Children should learn when they are young ? answered, That which they were to practice when they were grown up. *Teach a Child the Tread of his Way, and when he is Old he will not depart from it.*

A Philosopher being asked why rich Men attended not the Gates of Philosophers ? Because, said he, they know not their Need of Philosophy. *The Reason so few attend at Wisdom's Gates, is, because they know not the Need they stand in of Christ Jesus.*

When there were Commotions in *Cæsar's* Army, the very Name of *Quirites* hush't them. *Oh that the Name of Christ might prevail to hush the Commotions that are among Professors, who bite and devour one another, and do themselves more Hurt than their Enemies could.*

Polemon coming into the School of *Zenocrates*, with his drunken Company crowned with Garlands, purposely to out-face him and his Philosophy ; *Zenocrates* nevertheless, went on with a Lecture of Temperance, pressing it so far, that

that it wrought much upon *Polemon*, yea so much, that he immediately abandoned his former Courses, and became his Disciple, and proved the Stricteſt of the whole Sect. *How many have been thus caught at Sermons, and of vile Sinners become ſtrict Saints ?*

One of King *Cyrus's* Courtiers, and a great Favourite, having but little Eſtate, when he was to marry his Daughter, was asked, Sir, where will you have Portion for your Daughter ? He answered *Cyrus* is my friend. *Saints may ſay, The Lord is my Friend, and my Portion, therefore I ſhall not want.*

Furnius Camillus was always like himſelf, the ſame Man, not puffed up by being a Dictator, nor dejected when forbidden his Country. *The Chriſtian's Motto ſhould be that of Queen Elizabeth, ſemper eadem, always the ſame ; not to be liſted up in Proſperity, nor caſt down in Adverſity.*

Antiſthenes being asked what he got by Learning ? answered, That he could talk with himſelf, he could live alone, he needed not to go abroad, and be behold-
ing to others for Delight. *Much more
may*

may he say this, yea, and much more than this, who hath learned Christ, and the Truth as it is in Jesus.

Zenophon tells us, that when Cyrus gave Artabafus, one of his Courtiers, a Cup of Gold, he gave Chryfantes, his Favourite, nothing at that Time but a Kiss, which occasioned this Speech from Artabafus to Cyrus, Sir, the Cup you gave me was not so good Gold as the Kiss you gave Chryfantes. God gives wicked Men many Times Gold, but without Kisses ; and godly Men Kisses, but without Gold ; yet the godly may say, there is more Gold in their Kisses, than in the others Gold. Therefore kiss the Son lest he be angry with you, and ye perish from the Way. Psalm ii. 12.

There was a long Feud between *Themistocles* and *Aristides*, but being both employed in Service for their Country, *Aristides* bespoke *Themistocles* thus, If we be wise, it is high Time we should leave off this vain Envy and Spite we have a long Time borne each other, and that we should enter into another Sort of Envy more Honourable and Profitable ; I mean which of us two should do his best Endeavour

deavour to save Greece. To which *Themistocles* made this Answer, I am sorry, *Aristides*, that herein your Honesty appeareth greater than mine; but seeing it is so, that you have deserved the Honour in beginning and procuring such a commendable Strife between us, I will henceforth endeavour to exceed you in continuing this your Desire.

O that Saints would learn from Heathens, to lay aside their particular Differences, to mind public Advantage ! Shall, alas ! shall Heathens be better at self-denial than Christians ?

When *Archimedes* had found out the Resolution of a Question in the Mathematics he cries out as one ravished, I have found it, I have found it : So when a Soul that hath been sick of love for Christ Jesus, meets with him, she ravished with Joy, cries out, I have found him whom my Soul loveth.

Said one, and I suppose a Roman, It is unbecoming a Roman Spirit to cry out, I am undone, while *Cæsar* is safe. Ob how unbecoming Christians to cry out I am undone, while Christ and their Interest in him is safe.

Galienus the Emperor when the Report came to him that *Egypt* was lost, what then, said he, cannot I live without the Flax of *Egypt*? And when Word was brought that a great Part of his Dominions in *Asia* was wasted, What then, said he, cannot I live without the Delicacies of *Asia*? *Ob!* for *Christians* to speak thus of any of their Losses, from a Principle of Acquaintance with and Enjoyment of God, is Excellent. It is like that of *Habakkuk*, chap. iii. 17. Though the Fig-Tree should not Blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoice in the Lord, I will joy in the God of my Salvation. *What?* cannot I live and rejoice without the Flax of *Egypt*, and the Delicacies of *Asia*.

God, said *Socrates*, will be worshipped with that kind of worship only which himself hath commanded; and he will not be worshipped, said *Cicero*, with Superstition, but with Piety. *Ob* that *Christians* would hear and learn!

When

When *Cæsar* was about twenty five Years of Age, he wept that he had lived so long, and done no great Exploits. When, as *Alexander* at that Age had conquered almost all the World. *How many Souls that have lived to twenty five, yea to thirty five, it may be to forty five, and more Years, and have not yet done any Thing to the conquering of the World, the subduing of Sin, the working out of the Salvation of their precious Soul.*

It is a most shameful Thing, said *Seneca*, to speak one Thing and think another. *Let not thine Heart reproach thy Tongue, when thou speakest to God or Man.*

Such as say well and do well are to be embraced, said *Aristotle*, but their very Profession is to be suspected, who back it not by a suitable Practice. *It is not Names, but Things ; not Words, but Works. What Pity it is to join Drunkard or Swearer, or Proud, or Covetous with Christian : Men join what God hath separated, and God will separate what Men have joined. It is no less an Abomination to put a good Name upon a bad Man, than to put a bad Name upon a good Man.*

—When the Duke of *Conde* had voluntarily entered into the Incommodities of a religious Poverty and Retirement, he was one Day spied and pitied by a Lord of *Italy*, who, out of Tenderness, wished him to be more Careful and Nutritive of his Person ; the good Duke answered, Sir, be not troubled, and think not that I am ill provided of Conveniencies, for I send an Harbinger before me that makes ready my Lodgings, and takes Care that I be royally entertained : The Lord asked him, who was his Harbinger, he answered, The Knowledge of myself, and the Consideration of what I deserve for my Sins, which is eternal Torments ; and when with this Knowledge I arrive at my Lodgings, how unprovided soever I may find it, methinks it is ever better than I deserve. *As the Sense of Sin, which merits Hell, sweetens present Difficulties, so does the Expectation and Hopes of a blessed Resurrection, and a joyful Admittance into the Kingdom of Glory.*

—*Phocion*, after he had done many notable Services for the *Athenians*, was put to death by them ; but a little before his
Death

Death, he charged his Son, never to wish ill to the *Athenians* for what they had done to him. *Wish them Well, that wish you Ill; love and be a Friend to your Enemies; pray for, and curse not them that do despightfully use you.*

When *Flaminius* the Roman General had set the *Greeks* at Liberty, they so cried out *Soter! Soter! Saviour! Saviour!* that the very Birds, astonished at the Noise, fell to the Earth. *Oh! with what Shoutings should Saints cry out of Christ Jesus, Soter! Soter! Saviour! Saviour! seeing he hath set them at Liberty from Satan, Sin, and Wrath to come?*

An Earl called *Elezarus*, being given to immoderate Anger, was cured of that disordered Affection, by studying of Christ and his Patience: He still dwelt upon the Meditation of Christ and his Patience, till he found his Heart transformed into the Similitude of Jesus Christ. *And oh that you would never leave pondering upon that glorious Example of Christ's Humility, till your Hearts be made humble, like the Heart of Christ!*

Bonaventure, engraved this sweet Saying of our Lord, *Learn of Me, for I am meek and lowly in Heart*, in his Study. *Oh that this Saying was engraved upon all your Foreheads, and upon all your Hearts!*

Jerome having read the religious Life and Death of *Hilaron*, folding up the Book, said, Well, *Hilaron* shall be the Champion whom I will imitate. *When you look upon the glorious Example of Christ, say, The Lord Jesus, his Example shall be that that my Soul shall imitate.*

One asked a Philosopher, what God was doing? He answered, That his whole Work was to lift up the Humble, and to cast down the Proud. When *Agamemnon* said, What should the Conqueror fear? *Casander* presently answered, he should fear this most of all, That he fears not at all. The Altar under the Law was hollow, to receive the Fire, the Wood, and the Sacrifice. So the Hearts of Men under the Gospel, must be humble, empty of all spiritual Pride and Self-conceit-ness, that so they may receive the Fire of the Spirit of Jesus Christ, who offered himself a Sacrifice for our Sins. Faith is the Champion of Grace, and Love the Nurse,

Nurse, but Humility the Beauty of Grace. 1 Pet. v. 5. Be cloathed with Humility : The Learned say, the Greek Word imports that Humility is the Ribbon or String that ties together all those precious Pearls the rest of the Graces of the Spirit, if this String breaks, they are all scattered. *Thuanus* reports of *Lodovicus Marsacus* a Knight of France, when he was led with other Martyrs that were bound with Cords, going to Execution, and he for his Dignity was not Bound, he cried, Give me my Chains too, let me be a Knight of the same Order, *therefore let us learn of Christ to be meek and lowly in Heart, and we shall certainly know a comfortable Rest to our Souls.* The Stone called Pontaurus, is of that Virtue, that it preserves him that carries it from taking any Hurt by Poison. *The Mercy of God in Christ to our Souls is the most precious Stone or Pearl in the World to prevent us from being poisoned with Sin.* *Luther* said, he had rather be in Hell with Christ, than in Heaven without him. *Lambert* the Martyr lifting up his Hands in the Flames, said, None but Christ, none but Christ.

Christ is the most sparkling Diamond in the Ring of Glory. *Therefore we should*

count all Things but Loss and Dung for the Excellency of the Knowledge of Christ Jesus. Phil. iii. 8. *Bezas* said, Time is a precious Commodity; of all other Possessions a Man may have two at once, but two Moments of Time together no Man could ever have; therefore *Cato*, held that a wise Man should be able to give an Account of his Leisure as well as his Labour. Said *Seneca*, I spent no Day idly. And *Pliny* said to his Nephew when he saw him walk out some Hours without studying, you might have better bestowed your Time. *The common Complaint is, we want Time, but the Truth is, we do not so much want it as waste it.*

Bede tells of a certain great Man that was admonished in his Sickness to repent; who answered, that he would not repent yet, for if he should recover, his Companions would laugh at him; but growing worse his Friends pressed him again to repent, but then he told them it was too late; for now, said he, I am judged and condemned

Bellarmino tells of a desperate Advocate in the Court of *Rome*, who being exhorted on his Death-bed to make his Peace with

with God, made this Speech to him, Lord I have a Word to say to thee, not for myself, but for my Wife and Children; for I am hastning to Hell, neither is there any Thing that I would beg of Thee in mine own Behalf. And this he spake, saith *Bellarmino*, (who was by the while) as boldly, and without Fear, as if he had been but to take his Journey only to some near neighbouring *Village*. O that Men were so Wise as to consider that they are not only to die, but after Death to appear before the Judgment Seat of Christ, there to give an Account of the Things done in the Body, whether they were Good or Evil; the Righteous shall enter into everlasting Life, while the Sinners, who die in their Sins, will be plunged into the Gulf of everlasting Misery.

Melchior Adams, records in the Life of *Gobelinus*, that a little before his Time, there was a Play set forth at *Esenach* in Germany, of the wise and foolish Virgins; wherein the *Virgin Mary*, who was one of the five Saints that represented the wise Virgins, was brought in with the rest, telling the foolish Virgins who cried to her for Oil, that it was too late; and then others, representing the foolish Virgins,
fell

fell a weeping and making most bitter Lamentations. Hereat, *Prince Frederick*, who was one of the Spectators, greatly amazed, cried out, What is our Faith worth, and to what Purpose are all our good Works, if neither *Mary* nor any other Saint can help us ! and such was his Consternation, that it threw him into a sore and violent Disease, which ended in an Appoplexy, whereof he died about four Days after. *If the Representation of these Things in a Play ended the Life of so great a Man so tragically, think with thyself Reader, what will the Effects of the Lord's real Appearance in the Clouds of Heaven, in mourning and wailing of the Tribes of the Earth ; in that Day who shall say to the Mountains and Rocks, fall on us and hide us from the Presence of him that sitteth on the Throne, and from the Wrath of the Lamb.*

Suetonius reports of *Julius Caesar*, that when he was slain in the Senate-house, there were those Letters found about him which if he had but read, might have discovered his plotted Death : *Pity it were that any should die in Hell with those Letters, that learning about them, which if they had*
read

read in Practice, might have discovered a Way to have escaped that eternal Misery.

An aged Citizen of *Exeter* in King *Edward* the VIth's Time, who when the Town was besieged, said, That he would feed on the one Arm and fight with the other, before he would consent to yield the City to the Seditious. It is said of *Sceva* at the Siege of *Byrrachium*, that he so long resisted *Pompy's* Army, that he had two hundred and twenty Darts sticking in his Shield, and lost one of his Eyes, and yet gave not over, till *Cesar* came to his Rescue. And of Sir *Thomas Challoner*, who died *Anno* 1566, that he served in his younger Time under *Charles* the Vth, in the Expedition of *Algier*: where being Shipwrecked, after he had swam till his Strength and his Arms failed him, at the length catching hold of a Cable with his Teeth, he escaped; not without the Loss of some of his Teeth. The like, and somewhat more, is reported of *Cynegyras* the *Athenian* in the *Persian* Wars. *These did thus for a corruptible Crown, or temporary Honour; what shall not we do for an Eternal?* 1 Cor. ix. 25. Hold out, and hold fast that thou hast, that no Man take thy Crown from thee.

Be

Be of Queen Elizabeth's Disposition, who provided for War, even when she had most perfect Peace with all Men. God's Spirit sets up a Standard in the Saints. Isai. lix. 19. And Stronger is he that is in you, than he that is in the World. That old Serpent bath his Head so bruised and crushed by Christ, that he cannot now so easily thirst in his mortal Sting, though he assay it never so often, unless we dally with him, and lay ourselves open, unless we tempt Satan to tempt us, by Inconsideration, Security, or venturing on the Occasion.

It is said of Cæsar, that he had greater Care of his Books than of his royal Robes; for swimming through the Waters to escape his Enemies, he carried his Books in his Hands above the Waters, but lost his Robes. What are Cæsar's Books to God's Books? Remember this, That one Day, yea, one Hour spent in the Study of Truth, or spreading abroad of Truth, will yield the Soul more Comfort and Profit, than many thousand Years spent in the Study and spreading Abroad of corrupt and vain Opinions, that have their rise from Hell, and not from Heaven: From the God of this World, and not from that God that shall at last

last judge this World, and all the corrupt Opinions of Men.

The *Ædiles*, or *Chamberlains*, among the *Romans*, had ever their Doors standing open, for all who had Occasion of Request or Complaint to have free Access to them. *God's Mercy-Doors* are wide open to the Prayers of his faithful People. The *Persian Kings* held it a Piece of their silly Glory, to deny an easy Access to their greatest Subjects. It was Death to solicit them uncalled. *Esther* herself was afraid. *But the King of Heaven manifesteth himself to his People*, he calls to his Spouse, with, Let me see thy Face, let me hear thy Voice, &c. and assigneth her Negligence herein, as the Cause of her Soul-Sickness. The Door of the Tabernacle was not of any hard or debarring Matter, but a Veil ; which is easily Penetrable. And whereas in the Temple none came near to worship but only the high Priest, others stood without in the outer Court. *God's People* are now a Kingdom of Priests, and are said to worship in the Temple, and at the Altar, *Rev. xi. 1. Let us therefore draw near with a true Heart, in full Assurance of Faith ; let us come boldly to the Throne*

*Throne of Grace that we may obtain Mercy;
and find Grace to help in Time of Need.*

Anselm used to say, That if he should see the Shame of Sin on the one Hand, and the Pains of Hell on the other, and must of necessity chuse one, he would rather be thrust into Hell without Sin, than to go into Heaven with Sin ; so great was his Hatred and Detestation of Sin.

The Story of the *Italian*, who first made his Enemy deny God, and then stabbed him, and so at once murdered both Body and Soul, declares the perfect malignity of Sin.

When the Asp stings a Man, it doth first tickle him so that it makes him laugh, till the Poison by little and little gets to the Heart, and then it pains him more than ever it delighted him : *So doth Sin ! it may please a little at first, but it will pain the Soul with a Witness at last ; for the Pleasures of Sin are but for a Season, and the Wages of it, eternal Death.*

Tamerlin at first hung out a white Flag, but if they slipped that Opportunity, then

a red, and so Death and destruction followed, &c. *The Lord Jesus hangs out the white Flag of Mercy in these days, to entice Souls to come in, and to share with him in his glorious and unsearchable Riches, in the Riches of his Grace and Mercy; but if you stand out, Christ bath a red Flag, and if that be once put out, you are lost for ever. Thrice happy are those that take the first Opportunity of closing with Christ, and of subjecting themselves to him.*

It is within the Bill of Mortality, to find some, who having lost the Function of vital Graces, all Checks of Conscience, all Sense of Sin, all Motions of the Spirit, lie gasping for spiritual Life, while the Breath thereof is checked by customary Sinning. This is a spiritual Lethargy; only the Spirit of God can restore that Soul; but to lose the Use of some special Grace for a Time, the Operations of this or that gracious Quality, is a most common Defect, incident to the Soundest of God's Servants. Now to suffer an Eclipse of his Favour, Anon the Motions of his Spirit, then the comfortable Sense of Assurance; sometime to be wavering in the Faith, at other Times to be nigh swallowed up in Doubtings, are all Symptoms
D of

of a spiritual Palfie. He that is thus affected, must give himself unto Prayer, that God would fix and stablish his Heart, confirm his Faith, and cause the Influence of his Love to revive his Hope, sealing it up unto full Assurance. Sin oftentimes makes Men insensible of the Wrath of the Almighty. Sin transforms many a Man, as it were, into those Bears, in *Pliny*, that could not be stirred with the sharpest Prickles : Or, those Fishes in *Aristotle*, that though they have Spears thrust into their Sides, yet they awake not. Sin brings in Sorrow, and Sickness. The *Rabbins* say, that when *Adam* tasted the forbidden Fruit, his Head ached. The Fable saith, that the Butterfly asked the Owl, How she should deal with the Fire which had singed her Wings ? Who counseled her, not so much as to behold its Smoak. One said, as oft as I have been among vain Men, I returned Home less a Man than I was before. *What wise Man would fetch Gold out of a fiery Crucible, hazard his immortal Soul, to gain the World by following a Multitude in those Steps, that lead to the Chambers of Death and Darknefs.*

He that talks of Heaven, but doth not the Will of God, is like him that gazed upon the Moon, but fell into the Pit. As David's Daughters were known by their Garments of divers Colours, so are God's Children by their Piety and Sanctity. A Christian's Emblem, should be an Houle walking towards Heaven. High Words surely make a Man neither Holy nor Just ; but a virtuous Life, a circumspect Walking, makes him dear to God. A Tree that is not Fruitful, is for the Fire. Christianity is not a talking but a walking with God, who will not be put off with Words ; if he miss of Fruit, He will take up his Ax, and then the Soul is cut off for ever. It is a precious Truth, never to be forgotten, That Duties are esteemed not by their Acts, but by their Ends. Keep thyself within Compass, and have an Eye always to the End of thy Life and Actions, was *Maximilian* the Emperor's Motto. When the *Tartarian's* had taken in Battle the Duke of *Muscovia*, they made a Cup of his Skull, with this Inscription, All covet, All lose. *Francis Xavierias* counselled *John* the III^d, King of *Portugal*, to meditate every Day

a Quarter of an Hour upon that Text, *What shall it profit a Man to gain the whole World, and lose his Soul?* Mrs, Catherine Breterge, once after a great Conflict with Satan, said, Reason not with me, I am a weak Woman, if thou hast any Thing to say, say it to my Christ, he is my Advocate, my Strength, and my Redeemer, and he shall plead for me. *He that will yield to Sin, to be rid of Temptation, will be so much the more tempted, and the less able to withstand Temptations.* When Basil was tempted with Money and Preferment, saith he, Give me Money that may last for ever, and Glory that may eternally flourish ; for the Fashion of this World passeth away, as the Waters of a River that runs by a City.

Heathens consecrated their Cates before they tasted them, as appears by many Passages in *Homer* and *Virgil*. Some say, that the Elephant e'er he eats his Meat, turns up his Trunk, the first Sprig towards Heaven. The Scriptures we are sure says, that whatever Men eat, or drink, or do, should do it all to the Glory of God ; for he is the inexhaustible Fountain, from whence flows all our present Enjoyments. Is was a good Say-
ing

ing of *Chrysoftome*, speaking of Hell, Let us not seek where it is, but how we shall escape it : Surely one good Means to escape Hell, is to take a Turn or two in Hell, by our daily Meditations. The Gate of Indulgence, the Gate of Mercy, the Gate of Glory, the Gate of Consolation, and the Gate of Salvation will be ever shut against them that live and die in their Sins. *Plato* was crook-backed, and his Scholars counted it an Ornament to go crooked like him. *Aristotle* lisped, and his Scholars thought it Honour to lisp. *Shall not we hold ourselves honoured that may suffer with Christ, and then be glorified also with him.* *Alexander* would have none draw his Picture but *Appelles*, or cut his Statue but *Lysippus* ; because none else had Art enough to do it well. *Certain it is, none have Skill and Wisdom to shew forth God's Praise, but that People which be formed for that Purpose.* *Lamachus*, a Commander, said to one of his Soldiers that was brought before him for a Misbehaviour, who pleaded he would do so no more, saith he, no Man must offend twice in War. *So God will not suffer Men, often, to neglect the Day of Grace.* *Now is the accepted Time, Now is the Day*

of Salvation, to Day, Sinners, if ye will hear the Voice of the Lord, harden not your Hearts.

Nugas the Scythian King, despising the rich Presents and Ornaments that were sent unto him by the Emperor of Constantinople, asked him that brought them, Whether those Things could drive away Calamities, Diseases, or Deaths ? looking upon all those Presents as no Presents, that could not keep off Calamities from him. Verily, all the Riches and Glories of this World, cannot keep off the least Calamity, neither can they make up the Want of the least Mercy. But the Riches of Christ do both keep off Calamities, and make up the Want of all Mercies that the Soul craves, or needs.

Many Preachers in our Days, are like *Heraclitus*, who was called *The dark Doctor*, they affect sublime Notions, obscure Expressions, uncouth Phrases, making plain Truths difficult, and easy Truths hard. *They darken Council with Words without Knowledge, Job xxxviii. 2.* Studied Expressions, and high Notions in a Sermon, are like *Asabel's Carcass* in the Way, that did only stop Men, and make them

them gaze, but did no Ways profit them.
*It is better to present Truth in her native
 Plainness, than to hang her Ears with coun-
 terfeit Pearls.*

Senarcleus telleth of a plain Country-
 man at *Friburg* in *Germany*, that lying on
 his Death-bed, the Devil came to him in
 the Shape of a tall, terrible Man, and
 claimed his Soul, saying, Thou hast been
 a notorious Sinner, and I am come to set
 down all thy Sins : And therewith he
 drew out Paper and Ink, and sat down
 at a Table that stood by, and began to
 write. The sick Man answered, My Soul
 is God's, and all my Sins are nailed to
 the Cross of Christ. But if thou desire
 to set down my Sins, write thus, All our
 Righteousness is as filthy Rags, &c.
 The Devil set down that, and bad him
 say on : He did : But thou Lord hast
 promised, for thine own Sake, to blot
 out our Iniquities, and to make our scar-
 let Sins white as Snow. The Devil passed
 by those Words, and was earnest with
 him to go on in his former Argument.
 The sick Man said, with great Chearful-
 ness, The Son of God appeared to destroy
 the Works of the Devil. With that the
 Devil vanished, and the sick Man departed.
 The

The Poets feigned of *Pallas*, that she left off her Trumpets when she saw her Cheeks began to swell with blowing. *It must not be true of Christ's Ministers, that they cease to sound the Trumpets of the Sanctuary, when their Face begin to swell with the Fatness of the Earth. We shall be then most Enemies to our own Graces, when we do least Good unto the People.* We read of *Phinehas*, that he stood up and executed Judgment, and the Plague stayed. *What a Stay would there be of the Plague of Sin? How would Satan's Kingdom be streightened, if our spiritual Phinasses, were all knit together as one Man, like those Israelites at Gibeah.* Judges xx. 11. To publish Judgments against the Rebellions of the People. Trembling Fear would not suffer the Drunkard to hold his Cups; the Swearer and Adulterer, would be wearied with continual Pursuits, did the Trumpets of God's Sanctuary never cease to proclaim War, and Destruction against such Sins. *We love too much that our Pulpits should eccho forth the sweeter Sounds of Mercy, and not the harsher Tunes of Judgment.* But *Gregory Nyssen* tells us, that the dead Snakes are never raised unless by a Clap of Thunder. *The secure*
Sinner

Sinner will scarce be raised out of his dead Sleep, unless by those louder Claps of Judgments which come from James and John, Sons of Thunder. It is observed of Chrysostome, that he reprov'd Sin as if it had been an Injury done unto himself: We should never want Words of Reproof, if we could make the Peoples Sins, our own Injuries. We read the Zeal of that Holy Father, and cannot but admire his Valour. Zozomene tells us, the Disfavour of the Times were the Portion of his Cup, that makes us fearful to walk in his Steps. We love the Praise of Men, more than the Praise of God, but Hierome thinks, the Hearer's Tears will be the best Praises of our Pulpit.

Bodin hath a Story concerning a great Rebel that had made a strong Party against a Roman Emperor. The Emperor makes Proclamation, That whoever could bring the Rebel, dead or alive, he should have such a great Sum of Money. The Rebel hearing of this, comes and presents himself before the Emperor, and demands the Sum of Money. Now saith the Emperor; If I should put him to Death, the World would say I did it to save my Money. And so he pardons the Rebel, and gives him the Money. Sinners!

ners ! *shall a Heathen do this, that had but a Drop of Mercy and Compassion in him ? and will not Christ do much more, that hath all Fulness of Grace, Mercy, and glory in himself ? Surely his Bowels do yern towards the worst of Rebels ! if you still but come in, you will find him ready to pardon ; yea, he is full of pardoning Mercy. Oh ! the Readiness and willingness of Jesus Christ to receive to Favour the greatest Rebels. The Father of Mercies did meet, embrace, and kiss that prodigal Mouth which came from feeding the Swine, and kissing of Harlots.*

The Salvages of *Nova Albion*, as they were very much taken with our singing of Psalms, and other holy Exercises, saith *Sir Francis Drake*, while we were among them : So when they could not prevail with us to stay longer there, they stole upon us a Sacrifice, and set it on Fire e'er we were aware. We laboured by all Means to with-hold or with-draw them ; but could not prevail, till at last we fell to Prayers and singing of Psalms ; whereby they were allured immediately to forget their Folly, and leave their Sacrifice unconsumed (for they supposed us to be Gods indeed) suffering the Fire to go out, and imitating us in all our Actions, they
fell

fell a lifting up their Hands and Eyes to Heaven, as they saw us do. *Hypocrites may immitate the real Christians in all outward Forms and Modes of Worship, and be intire Strangers to the Power of Godliness in their Hearts.*

It was a wise and christian Speech of *Charles the Vth*, to the Duke of Venice ; who when he had shewed him the Glory of his princely Palace, and earthly Paradise, instead of admiring it, or him for it, only returned him this grave and serious Memento, These are the Things which make us unwilling to die. *Love not the World, neither the Tbings that are in the World : if any Man love the World, the Love of the Father is not in him.* 1 John ii. 2.

Plutarch reports, that it was wont to be the Way of the *Molossians*, when they would seek the Favour of the Prince, they took up the King's Son in their Arms, and so went and kneeled before the King ; and by this Means overcame him. *So do humble Souls make a Conquest upon God, with Christ in their Arms : The Father will not give that Soul the Repulse that brings Christ in his Arms. The humble Soul*

Soul knows, that God out of Christ is incommunicable, that God out of Christ is incomprehensible, that God out of Christ is very terrible, and that God out of Christ is unaccessible ; and therefore he still brings Christ with him, and presents all his Requests in his Name, and so prevails.

Many of the poor *Pagans* believe not the immortality of the Soul, and those few of them that dreamed of another Life beyond this, yet affirmed of it very faintly, and scarce believed themselves. *Socrates*, the wisest of *Heathens*, spake thus to his Friends at his Death, The Time is now come, that I must die, and you survive : but whether is the better of these two, the Gods only know, and not any Man living, that is my Opinion. *But we have not so learned Christ ; neither must we do as Heathens and Alients from the Common-wealth of Israel. Now in Christ Jesus, we who sometimes were far off, are made nigh by his Blood, and have an Access, through him, by one Spirit, to the Father.*

Plutarch tells of a private Soldier of *Julius Cæsars*, who fought so valiantly in *Britain*, that by his Means he saved the Captains, which otherwise were in great Danger

Danger to be cast away (being driven in-
to a Bog) then marching with great Pain
through the Mire and Dirt ; in the End
he got to the other Side, but left his
Shield behind him. *Cæsar* wondering at
his noble Courage, ran to him with Joy,
to embrace him : But the poor Soldier
hanging down his Head, the Water stand-
ing in his Eyes, fell down at *Cæsar's*
Feet, and besought him to pardon him,
for that he had left his Shield behind him.
*He had done gallantly, yet he falls down at
Cæsar's Feet, after his brave Service, with
Tears in his Eyes, upon the Sense of his leav-
ing his Shield behind him : When we have
done our best, we have Cause to fall down at
Jesus's Feet, and with Tears in our Eyes,
sue out our Pardon.*

When *Henry* the VIIIth had spoken
and written bitterly against *Luther*, saith
Luther, Tell the *Henries*, the Bishops,
the Turks, and the Devil himself, do
what they can, we are the Children of the
Kingdom worshipping of the true God,
whom they, and such as they, spit upon
and crucified. And of the same Spirit
were many Martyrs. *Basil* affirms of the
Primitive Saints, that they had so much
Courage and Confidence in their Suffer-
ings, that many of the Heathens seeing
E their

their heroic Zeal and Constancy, turned Christians.

If the ravished Virgin, under the Law, cried out, she was then guiltless: So, when a Soul, ravished by the Power of Corruption, and Strength of Satan's Temptations, cries out, Lord, I would not for all the World sin against thee, I would not distrust thee, I would not be impatient under thy afflicting Hand, I would not be proud under thy merciful Hand; but Lord, these Sons of Zeruiah, these Corruptions, are too hard for me, they commit a Rape upon me, they ravish me of my Jesus, and of my Joy, and of my Peace; Lord help me, Lord deliver me. *These Weaknesses shall not be charged upon the Soul. The ravished Virgin under the Law, if she cried out, was guiltless. And certainly, God is not, nor will not be less merciful and gracious to his People under the Gospel; who are still crying out against their Sins, and Satan's Assaults. Surely those Sins shall never be a Christian's Bane, that are now his greatest Burden.*

Numa being told that his Enemies were coming upon him as he was offering Sacrifices, thought it sufficient for his Safety, that

that he could say, I am about the Service of my God. When *Jehosaphat* had once established a preaching Ministry in all the Cities of *Judah*, then and not till then, the Fear of the Lord fell on the neighbouring Nations, and they made no War ; albeit, he had before that, placed Forces in all the fenced Cities. *Leotine* Prince of *Wales*, when he was moved by some about him to make War upon our *Henry* the III^d, replied thus ; I am much more afraid of his Alms than of his Armies. *Frederick* the Elector of *Saxony*, intending War against the Archbishop of *Magdeburg*, sent a Spy to search out his Preparations, and to hearken out his Designs. But understanding, that the Archbishop did nothing more than commit his Cause to God, and give himself to Fasting and Prayer, Let him fight, said he, that hath a Mind to it ; I am not so mad as to fight against him that trusts to have God his Defender and Deliverer. It is reported, that at the Siege of *Mountabone*, the People of God using daily Humiliation as their Service would permit, did sing a Psalm after, and immediately before their falling forth ; with which Practice the Enemy coming acquainted, ever upon the singing of the Psalm, after

which they expected a Sally, they would so quake and tremble, crying, They come ! they come ! as though the Wrath of God had been breaking out upon them. The Soldiers that went against the *Angroginans* (where God was sincerely served amidst a whole Kingdom of Papists) told their Captains, they were so astonished they could not strike. Some others said, that the Ministers, with their fasting and prayer, conjured and bewitched them, that they could not fight. It was the Custom of this poor People, so soon as they saw the Enemy to approach, to cry all together, for Aid, Succour to the Lord, &c. while the Soldiers fought, the rest of the People with their Ministers, made their hearty Prayer to God, with Sighs and Tears, and that from the Morning to the Evening : When Night was come, they assembled again together. They which had fought, rehearsed God's wonderful Aid and Succour, and so all together rendered Thanks. Always he turned their Sorrow into Joy. In the Morning, Trouble and Affliction appeared before them, with great Terror on all Sides : But by the Evening, they were delivered ; and had great Cause of Rejoicing and Comfort. *O that there was*

was such a Spirit and Practice now to be found amongst those that are engaged in War against the Enemies of our religious and civil Liberties, we might then soon expect to see our proud insulting Foes overturned, as God overturned Pharaoh and his Host in the Red Sea. Some trust in Chariots, and some in Horses; but we will remember the Name of the Lord our God, Psalm, xx. vii.

Amadeus Duke of Savoy, who being asked by certain Embassadors that came to his Court, What Hounds he had, for they desired to see them? Shewed them the next Day a Pack of poor People feeding at his Table, and said, these are the Hounds wherewith I hunt after Heaven. Macedonius the Hermit retiring into the Wilderness, that he might with more Freedom enjoy God, and have his Conversation in Heaven. Upon a Time there came a young Gallant into the Wilderness, to hunt wild Beasts, and seeing the Hermit, he rode up to him, asking him, Why he came into that solitary Place? He desired he might have leave to ask him the same Question, Why he came thither? I came hither to hunt, saith the Gentleman; and so do I, saith the Hermit, I hunt after

my God. Most Men hunt after other Things, the Profits and Preferments of the World; and many Times are with Nimrod, mighty Hunters. Hunters usually do not keep the Road, but ride over Hedge and Ditch, many Time through Corn-Fields, any Way their Game leads them: So it is with worldly Men, they care not what Hedges they break thorow, what Gaps they make in God's Law, and their own Conscience; what Wrong they do to others, so as they may advance their own Designs. Again, Hunters stick at no Pains, sometimes ride both themselves and Horses out of Breath; sometimes run till they can run no longer: With the like Eagerness and Industry do worldly Men pursue these Things; and with the like, and far greater Eagerness should we hunt after God, and Heaven: We should think no Pains too much, no Labour too great, so as we might attain to the End of our Desires, the Salvation of our Souls.

A Story is told of Socrates, That one Day being in his School, a Physiognomist came to visit him, and taking great Remark of his Face, plainly averred, That Socrates was guilty of such and such notorious Vices. Which Accusation his Disciples heard with much Impatience, and

and could hardly forbear striking him ; declaring that he was a silly Fellow, and that he had done their Master injury ; for what he had said was very false upon their Knowledge. *Socrates* interposes, and assures them, that what this Artist had delivered concerning him was well grounded, and therefore they had no such Reason to blame him ; for, says he, I have a great natural Propensity and Inclination to those Crimes ; which certainly would have had a great Predominancy over me, had not my Reason and my Philosophy prevailed over them ; which was no small Difficulty. *Thanks be given to Almighty God for his restraining Grace, that we have not been actually guilty of those Sins to which our particular Natures do so much incline us ; that every single Offence has not been the unhappy Parent of many more. And this is wholly to be imputed to God's Goodness to us. For our Resolutions may fail us of doing Good, and avoiding Evil ; our Reason may be blinded and deceived ; Philosophy, both as to the theory and as to the practical Part, may be vain and unprofitable : But if we are endued with God's Grace, this cannot fail us. He giveth us to will and to do of his good Pleasure : But the more we rely upon Him, and pray for his blessed Assistance,*
the

the Surer we are to find the happy Influence and Benefit of his good Spirit, which will teach us to walk Holily, Penitently, soberly, not as Fools, but as Wise, redeeming the Time, because the Days are evil.

It is a poetical Fiction of *Erasmus*, that he hung, when dead, between Heaven and Hell. There are many Men, when alive, appear to hang between Heaven and Hell : Some faint Desires they have tending towards Heaven ; at the same Time their evil Inclinations and Actions carry them into the Paths that lead to Hell and Destruction. They are long in Suspence which Way to take, the narrow or the broad Path ; but by not chusing the First, they must necessarily fall into the Last. In the Ways of Christ whose Paths are Pleasantness, *non progredi est regredi*, they that proceed not Forward must go Backward. Many who have had good Resolutions may be now in Hell. He that resolves to go a Journey, is never the nearer performing it by intending it, if he does not go the Journey. *I pray God give us to will and to do of his good Pleasure.*

When

When the Physicians told *Theotimus*, that except he did abstain from Drunkenness and Uncleaness, &c. he would lose his Eyes ; his Heart was so bewitched to his Sins, that he answers, Then farewell sweet Light ; he had rather lose his Eyes, than leave his Sin : *So a Man bewitched with Sin, had rather lose God, Christ, Heaven and his own Soul, than part with Sin.*

Robert Duke of Normandy passed thro' *Falaise*, he beheld among a Company of young Maids dancing, one *Arlet* a Skinner's Daughter, whose Nimbleness in her Dance so enamoured the Duke, that he took her for his Concubine ; and on her begat our *William* the Conqueror. Such and no better commonly are the Effects of mixed Dancings, which made *Chrysostom* say, where dancing is, there the Devil is. And another Ancient calleth Dancing a Circle, whose Center is the Devil blowing up the Fire of Concupiscence in the Hearts both of the Actors and Spectators. *Augustine* saith, that every Caper in the Dance, is a Leap into a deep Jakes. No sober Man doth dance, saith *Cicero*.

Bias

Bias, a Heathen Man, being at Sea in a great Storm, and perceiving many wicked Men in the Ship calling upon the Gods ; Oh, saith he, forbear prayer, hold your Tongues, I would not have the Gods take Notice that you are here, they sure will drown us all if they should. *Could a Heathen see so much Danger in the Society of wicked Men, and can you see none who call yourselves Christians?*

Epiphanius observes of the *Meletians*, though they were orthodox in their Faith, yet by Communion with *Arius* and his Faction, they were not free from the filthy Dung of some corrupt Manners. Too much familiarity with the Men and Matters, of the World will quickly bring Contempt upon our Persons, and cast some Soil upon our Manners ; we shall be like the Stars when we keep ourselves within the Orb of heavenly Contemplations, far remote from this inferior and baser Earth. *Ælian* reports of the Herb *Cynosbatus*, that in the Day Time it lies hid among other Herbs and is not discovered, but in the Night it appears like a glorious Star. *Those Graces of God's Spirit, in the Hearts of God's faithful*

faithful Servants should shine as bright Stars in the obscurest Nights of Affliction, which in the clearer Sunshine of Prosperity did not appear with that perfect Lustre.

The Emperor *Marcus Antonius* being in *Almany* with his Army, was closed in a dry Country by his Enemies, who so stopped all the Passages, that he and his Army were like to perish for want of Water; the Emperor's Lieutenant seeing him so distressed, told him that he had heard, that the Christians could obtain any Thing of their God by their Prayers, whereupon, the Emperor having a Legion of Christians in his Army, desired them to pray to their God, for his and the Army's Delivery out of that Danger, which they presently did, and presently a great Thunder fell among the Enemies, and Abundance of Water upon the *Romans*, whereby their Thirst was quenched, and the Enemies overthrown without any Fight. *Mary Queen of Scots*, that was Mother to King *James*, was wont to say, That she feared Mr. *Knox's* Prayers more than an Army of ten thousand Men. *The Prayer of Faith is ever prevalent with God.*

The *Low Country* suspecting the *English*, Anno 1587, stamped Money with two Earthen Pots swimming in the Sea, according to the old Fable, and wittily inscribed, If we clash, we are broken. The *Thracians*, had they been all of one Mind, they had been invincible, saith *Herodotus*. And *Cornelius Tacitus*, who had been in *Britany* with his Father-in-law *Agricola*, reporteth of our Forefathers, that they fell into the Hands of the *Romans*, by Nothing so much as by their Dissensions amongst themselves. *Pliny* telleth of the Stone *Thyrræus*, that tho' never so big while it is Whole, it floateth upon the Waters ; but being Broken, it sinketh. The Dragon sucketh out the Blood of the Elephant ; and the Weight of the falling Elephant oppresseth the Dragon, and so both perish together. To prevent all which, and to compose all Quarrels in this Egypt of the World, let it be remembered, as *Moses* told the two striving *Israelites*, That we are Brethren. And, Oh how Good, and how Pleasant it is for the Brethren, in the Ministry especially, to dwell together in Unity.

When *Alexander* saw *Diogenes* so well content with a Little, he said to those that mocked

mocked at his Condition, if I were not *Alexander* I would wish to be *Diogenes*. Many could be almost *Christians*, were it not for this Honour, these Riches and Pleasure, I would be a *Christian*.

When the Senators had wounded *Cæsar* with many fore Wounds, *Brutus* also gave him a Stab, with that he looks upon him and says, What! and thou my Son? All the Wounds that *Jesus Christ* receives from the World go not so much to his Heart as when his Children wound him: What! and you my Sons and Daughters?

When *Alexander* on a Time sung and played curiously on an Harp at a Banquet, his Father *Philip* said to him, Art not thou ashamed to have Skill in these Trifles? How many *Christians*, born to better and more noble Employments than dancing and playing, have, alas! more Skill in such things than in better. But are ye not ashamed? &c.

Alexander, when he sat in Judgment, would stop one of his Ears, to hear the other Party withal. One tale is good till another is told; we should not condemn one

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Report,

Report, but hear both sides. He that condemns a Man till he hear him, doth unjustly, though there be just Cause to condemn him.

When the Tyrant commanded that *Anexarchus* should be put into a Mortar, and beaten to Pieces with an Iron Pestle, he cries out to his Persecutors, You do but beat the Vessel, the Husk of *Anexarchus*; you do not beat me. *Men may kill the Body, but cannot hurt the Soul.*

Agrippa having suffered Imprisonment for wishing *Caius* to be Emperor, was the first that was preferred by *Caius* when he came to be Emperor; and had a Chain of Gold given him as heavy as the Chain of Iron that was on him in Prison. *If we suffer for Christ, we shall also reign with him; and if our Afflictions abound, our Consolations shall abound much more; for our light Afflictions, which is but for a Moment, worketh for us a far more exceeding eternal Weight of Glory. Men may suffer for Christ, but they shall not lose by it.*

The *Gauls*, when they had tasted the sweet Wine of *Italy*, asked where the Grapes grew, and would never be contented

tented till they came there. *They that taste the sweet Wine of heavenly Consolations, will never be contented till they come to Heaven.*

It was a sad and lamentable Expression of *Lyfimachus*, who had lost his Kingdom for one Draught of Water, Oh for what a short Pleasure have I made myself of a King a Slave. *Alas ! for what poor and short Enjoyments, do Men run the hazard of losing the Kingdom of God and their Souls.*

Cleopatra told *Mark Antonie*, 'Tis not for you to fish for Gudgeons, but for Towns, Forts, and Castles. 'Tis below Christians to look after low and little Things, they are born (that is, new-born) to look after the Kingdom of Heaven.

Plutarch saith of *Themistocles*, that he accounted it below his State to stoop to take up the Spoils (though Chains of Gold) which the Enemy had scattered in the Way, but said to one of his Followers, thou mayest, for thou art not *Themistocles*. It is for worldly Spirits ; it is below the State of heaven-born Spirits to stoop to

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earthly

earthly Things. Worldlings may, they are not Themistocles, they are not Saints.

Cyprus is an Island so fruitful and pleasant, that it was antiently called *Macaria*, that is, blessed. And of it *Sextus Rufus* writeth, that being famous for Riches, it thereby sollicitated the Poverty of the People of *Rome* to seize upon it. *This may be more fitly said of Heaven, that Habitation of the Happy Ones, so eagerly and earnestly sought for by the Saints, that nothing else will satisfy them.* Luther, when great Gifts were sent to him, and a Cardinalship offered him by the Pope, said, God should not put him off with those petty Things, he breathed after better. *Heaven is had by the Violent, Earth inherited by those that are meek, Matt. v. 6. Where, though God would have his Servants content with the least Mercies, (as being less than the very least) yet not satisfied with the greatest Things in the World for their Portion.*

Lord Bacon would say towards the latter End of his Life, That the first Principle of right Reason is Religion; in respect to which it was the wisest Way to
live

live strictly and severely. For if the Opinion of another World be not true, yet the pleafantest Life in this World is Piety, Virtue, and Honesty : If it be, then is none so miserable as the vicious, carnal; and prophane Persons, who live a dishonourable and unworthy Life in this World, and are like to fall into a most sad; deplorable State in the next.

The learned *Selden*, before he died, sent for the Reverend Archbishop *Usher*, and the Reverend Dr. *Langbaine*, and discoursed to them to this Purpose : That he had surveyed most Part of the Learning that was among the Sons of Men ; that he had his Study full of Books and Papers of most Subjects in the World : yet at that Time he could not recollect any Passage out of infinite Books and Manuscripts he was Master of, wherein he could rest his Soul, save out of the holy Scriptures ; wherein the most remarkable Passage that lay most upon his Spirit was this : *For the Grace of God that bringeth Salvation hath appeared to all Men, teaching us that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World ; looking for*

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that

that blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works, Tit. ii. 11, 12, 13, 14.

Aristotle, that great Philosopher, at his dying Hour cried out, Thou Being of Beings have Mercy upon me.

Polycarp, when he was persuaded to swear by the Fortune of Cæsar, and blaspheme or renounce his Saviour, religiously replied, Four-score and six Years have I served Christ: I have found him a good Master, neither hath he ever offended me in any Thing: I have lived by him, I will live to him.

The learned *Salmasius* departed this World with these Words, Oh! I have lost a World of Time. Time, that most precious Thing in the World; whereof had I but one Year longer, it should be spent in reading *David's* Psalms, and *St. Paul's* Epistles. O Sirs! (*said he to those that were present with him at his Death*) mind the World less, and God more.

All

All the Learning in the World, without Piety and the true Fear of the Lord, is nothing worth. *The Fear of the Lord, that is Wisdom, and to depart from Evil, that is Understanding.*

Prince *Henry's* last Words are averred to be these : O Christ, thou art my Redeemer, and I know that thou hast redeemed me. I wholly depend upon thy Providence and Mercy : from the bottom of my Heart I commend my Soul into thy Hands.

In the Earl of *Marlburgh's* Letter to Sir *Hugh Pollard*, (then Controller of his Majesty's Household) which he writ to him a little before his Death, there is this Passage near the End of it : Dear Sir *Hugh*, let us be more generous than to believe we die as the Beast that perishes ; but with a Christian, manly, brave Resolution look to what is eternal.

When *Cæsar* gave one a great Reward, This, saith he, is too great a Gift for me to receive ; but, saith *Cæsar*, it is not too great a Gift for me to give. So, though the least Gift that Christ gives
(in

(in some Sense) is too much for us to receive, yet the greatest Gifts are not too great for Christ to give. *He is every Day, every Hour, yea, every Moment a giving of royal Favours to his People. Here is Peace for you that are in Trouble, says Christ; and here is Pardon for you that groan under Guilt, says Christ; and here is Comfort for you that are Mourners in Zion, says Christ, &c. His Hand is ever in his Purse, he is still a scattering Pearls of Glory, the very Jewels of his Crown, among the beloved of his Soul.*

Ingo, an ancient King of the *Draves*, who making a stately Feast, appointed his Nobles, at that Time *Pagans*, to sit in the Hall below, and commanded certain poor Christians to be brought up into his Presence-Chamber, to sit with him at his Table, to eat and drink of his kingly Chear, at which many wondering, he said, He accounted Christians, though never so poor, a greater Ornament to his Table, and more worthy of his Company, than the greatest Peers unconverted to the Christian Faith, for when these might be thrust down to Hell, those might be his Consorts, and fellow Prin-

ces in Heaven. *Although you see the Stars sometimes by their Reflections in a Puddle, or in the bottom of a Well, in a stinking Ditch, yet the Stars have their Situation in Heaven: So, though you see a godly Man in a poor, miserable, low, despised Condition, for the Things of this World, yet he is fixed in Heaven, in the Region of Heaven: Who hath raised us up (saith the Apostle) and made us sit together in heavenly Places in Christ Jesus.*

The Light of superabundant Joy shining thorough the black Clouds of a-bounding Afflictions is a harsh-sounding Paradox in the Ears of the World, and a Truth which is only found in the School of Christ's Cross.

Paul's Body may be cast into Fetters, but the Light of the Gospel will admit no Bonds. *Modestus* may use his best Skill to entangle *Basil* in the *Arian* Subtleties, but at last he shall carry News unto *Valens* of a strange Valour, as *Nazianzen* reports it, Such, saith he, is the resolute Courage of *Basil*, that Words cannot overcome him, Threatnings cannot shake him, and all Allurements cannot draw him. They are still false Lights or Meteors hanging in the Air of Ambition,
not

not fixed in the Firmament of Truth, which every Wind of Trouble is able to cast upon the Ground of a new Faith.

It is reported of *Olympius*, who lived cloystered up in a Monastery near *Jordan*, that his Mind was so fixed on Eternity, that he had scarce any Sense, and feeling of any temporal Miseries.

It happened on a Time, that a certain religious Man went to visit him, and finding him cloystered up in a dark Cell, which he thought uninhabitable by reason of Heat, and swarms of Gnats and Flies, and asking him, How he could endure to live in such a Place? he answered, All this is but a light matter, that I may escape eternal Torments: I can endure the stinging of Gnats, that I might not endure the stinging of Conscience, and the gnawing of that Worm that never dies: this Heat thou thinkest grievous, I can easily endure, when I think of the eternal Fire of Hell, these Sufferings are but short, but the Sufferings of Hell are eternal. *And as all present Sufferings are light in comparison of everlasting Torments, so, if we think further of the eternal Joys of Heaven, this will make them seem more light; I reckon, saith the Apostle, that the*
Suf-

Sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed ; *He puts, as it were, into one Ballance the Afflictions of this Life, and in the other the Blessedness of Heaven, and having weighed both, concludeth, that there is no reckoning to be made of the one in comparifon of the other.*

I in my little Cell, faith *Hierom*, with the rest of the Monks my Fellow-sinners, dare not determine of great Matters. This is all I know, that I know nothing, said *Socrates* : and *Anaxarchus* went further, and said, that he knew not that neither, that it was nothing that he knew, This is the utmost of my Wisdom (said *David Chytræus*) that I see myself to be without all Wisdom. And if I would at any Time delight myself in a Fool, faith *Seneca*, I need not seek far, I have myself to turn to. *Thus the heaviest Ears of Corn stoop most toward the Ground : Boughs the more laden they are, the more low they hang : and the more direct the Sun is over us, the less is our Shadow : So the more true Worth is in any Man, the less self-conceit- edness ; and the lower a Man is in his own Eyes, the higher he is in God's.*

When

When *Tribazus* a noble *Persian* was arrested, he drew out his Sword, and defended himself; but when they told him that they came to carry him to the King, he willingly yielded: *So, though a Saint, may at first stand a little out, yet when he remembers that Afflictions are to carry him nearer to God, he yields and kisses the Rod. Afflictions are like the prick at the Nightingal's Breast, that awakes her, and puts her upon her sweet and delightful singing.*

When *Munster* lay sick, and his Friends asked him how he did, and how he felt himself, he pointed to his Sores and Ulcers, (whereof he was full) and said, 'These are God's Gems and Jewels, wherewith he decketh his best Friends, and to me they are more precious than all the Gold and Silver in the World. *A Soul at first Conversion is but rough cast; but God by Afflictions doth square and fit, and fashion it for that Glory above, which doth speak them out to flow from precious Love; therefore the Afflictions that do attend the People of God should be no Bar to Holiness, nor no motive to draw the Soul to Ways of Wickedness.*

There

There was a great Contest between *Apelles*, a famous Painter, and another, which should appear the better Artist ; and, as a trial of Skill, *Apelles* drew Grapes, which were so naturally done, that the Birds pecked at them, supposing them to be real Grapes ; The other drew only the lively Picture of a Curtain, and bringing it to *Apelles* for his Approbation, he was desired to draw away the Curtain that his Picture might be judged of. He then concluded himself the better Artist ; for, says he, *Apelles* deceived the Birds, but I deceived *Apelles*. Thus with Art and Cunning we may deceive Birds, Beasts and Men, nay ourselves ; but we cannot deceive God. Let us therefore so behave ourselves in our Words, Gestures, Thoughts, Actions, as considering we are always in God's Presence, to whom we must be accountable at our Death, and at the Day of Judgment ; and therefore let us not dare to commit Sin, unless we can conceal our Actions from his all-seeing Eye.

They report of *Mahomet* an ordinary Turk, that this was the first step of his Advancement to the Empire, his Master

Solyman the Great, let fall a Letter out of a Window, which, while the rest to approve their Diligence to their Lord ran about for Ladders, he, without any more Deliberation or Circuit, leaped out of the Window and returned presently. This is the nature of Love and Zeal to overlook all Danger, to forget themselves to please God, and these are they that came to Preferment, to be Favourites in the Court of Heaven, when they that are so wise to look before they leap, may look long enough before they rise, and a Fool he is that looks for any other Ladder to climb to Honour besides his Master's Favour.

— The Ancients were wont to paint Fortune taking Cities in a Net, for one *Timotheus* an *Athenian* Captain whom they drew sleeping by ; but our *Timothy* knows the *New Jerusalem* the City above cannot be taken otherwise, and therefore plants a strait Siege about it with an Army of Virtues, plies the Battery with the Ordinance of Prayer, casts up Mounts against it, giving all Diligence that he may add to Faith, Virtue ; and to Virtue, Knowledge ; and to Knowledge, Temperance ; and to Temperance, Patience ;

tience ; and to Patience, Godlineſs, and to Godlineſs, brotherly Kindneſs ; and to brotherly Kindneſs, Mountain upon Mountain as the Giants did, that at laſt he may ſcale Heaven.

When one preſented *Antipater* King of *Macedonia* with a Book that treated of Happineſs, his Answer was, I am not at Leiſure. *How many are there that cannot find Leiſure to receive the Book and Word of Happineſs ſent by Chriſt to ſave their Souls ?*

Cato was ſo grave and good a Man, that none would ſin in his Preſence : whence it grew to a proverbial Caveat among them one to another, Take Heed what you do, *Cato* ſees you. *O how ſhou'd we ſtand in Awe of the all-ſeeing Eye of God, and ſay to our own Hearts, and one another, Take Heed, for God looks on.*

It is related of *Alexander* the Great, that as he proceeded in the Conqueſt of the World, coming near ſome wiſe Men, and diſcourſing with them, he gave Liberty to theſe Sages to aſk ſome conſiderable Gifts of him, and aſſured them they

should obtain for asking. One of these Philosophers replied, We desire of thee Immortality. At which *Alexander* laughing said, I cannot give that unto myself, how then can I give it unto you? Are you mortal then? says one of the wise Men. I am, said he. Then replied another of them to *Alexander*, Why dost thou then disturb the whole World, greedily seeking the Dominion of it, as if thou was immortal? *How many are so glued to the Pleasures and Vanities of this World, as if they were immortal? But consider it is appointed once for all Men to die and after Death to appear in Judgment, and what wou'd it profit a Man if he should gain the whole World, and lose his own Soul.*

David wished he might have died for *Absalom*, such was his Love to him. *Arfinoe* interposed herself between the Murderers Weapons, sent by *Ptolimy* her Brother, to kill her Children. The Pellican not only feeds her Young with her own Blood, but with invincible Constancy abides the Flames of Fire for their Preservation. *Christ* is that good Shepherd, who gave his Life for his Sheep. He is that true Pellican, who saw the Wrath of God burning

burning about his young Ones, and cast himself into the midst thereof, that he might quench it. He was delivered for our Offences, and was raised again for our Justification, which began in his Death, but was perfected by his Resurrection.

Sir Thomas Smith, Secretary to Queen Elizabeth, some Months before his Death, said, That it was a great Pity Men knew not to what End they were born into this World, until they were ready to go out of it.

It is a constant Custom among Merchants at Sea, that when they apprehend their Ship much endangered by a violent Storm, for fear their Ship should be overladen, and that the Goods in her should occasion the sinking, they fling them over-board, hoping by this means to preserve their Ship, and, what is more precious, the Lives of the Mariners and Passengers. *I wish we were as spiritually wise, that we had a discerning Spirit when our Souls are in danger of being overset by the Wealth, and Cares, and Pleasures of this World; that we may be more eager than the Merchant at Sea to part with these*

earthly Goods, for fear they shou'd endanger the sinking our Souls in the bottomless Pit of Perdition. I pray God we may make a just Distinction between earthly and heavenly, momentary and eternal Riches ; that we may esteem Godliness the greatest gain, and not make Gain of the Pretension of Godliness.

Friendship is a noble Thing Dr. Hammond used to say, he pitied him that was destitute of a Friend, as a very unhappy Person. By conversing with a Friend, and communicating our secret Affairs to him, our Joys are by Sympathy increased, and our Griefs lessened. Two dear Friends seem to have one Soul in two Bodies ; (they are like Twins, when one dies, the other Pines away :) there is but one Propriety between them both, all their Goods are in common.

Alexander distributing very large Gifts, was asked what he would keep for himself ? He answered, Hope. By Hope are we saved. He hath a great deal of Good who hath but so much Hope of Good, as a good Hope.

When

When *Pericles* went into the Pulpit to — make Orations to the People, he would make his Prayer to the Gods, that nothing might go out of his Mouth, but what might be to the Purpose. *A good Example for Preachers.*

Dr. *Manton*, while he was Minister at *Covent Garden*, was invited to preach before the Lord Mayor and Court of Aldermen, and the Companies of the City upon some public Occasion, at *St. Paul's*. The Doctor chose some difficult Subject, in which he had opportunity of displaying his Judgment and Learning, and appearing to the best Advantage. He was heard with the Admiration and Applause of the more intelligent Part of the Audience; and was invited to dine with my Lord Mayor, and received public Thanks for his Performance. But upon his return in the Evening to *Covent-Garden*, a poor Man following him, gently plucked him by the Sleeve of his Gown, and asked him if he were the Gentleman who had preached that Day before my Lord Mayor; he replied, he was. Sir, says he, I came with earnest Desires after the
Word

Word of God, and hopes of getting some Good to my Soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me. The Doctor replied, with Tears in his Eyes. Friend, if I did not give you a Sermon, you have given me one; and by the Grace of God, I will never play the Fool to preach before my Lord Mayor in such a Manner again.

— Some Preachers affect rhetorical Strains, they seek Absurdities, and love to hover and soar aloft in dark and cloudy Expressions, and so shoot their Arrows over their Hearers Heads, instead of bettering their Hearers Hearts. Gay Things in a Sermon are only for Men to gaze upon and admire. What are high Strains and Flashes of Wit, new-minted Words and Phrases, but like gay Weeds and Blew Bottles to good Corn? Truth is like *Solomon's Spouse*, *All glorious within*. She is most beautiful when most naked, as *Adam* was in Innocency.

— The Cock proved a Preacher to *Peter*. Despise not the Minister, though never
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so mean : it is the Foolishness of Preaching that must bring Men to Heaven. Cocks call Men out of their Beds. They constantly keep the Law of Crowing at set Times that Nature hath enjoined them : they cry loud and thick against a Storm. So do faithful Ministers, when gotten upon their Battlements : they clap their own Sides first, and then constantly call up others. They cry aloud, and spare not, but lift up their Voice like a Trumpet, to tell *Judab* of their Sins, &c. The roaring Lion of Hell trembleth at their Note : and the World's Sybarites cannot bear their Disturbances, and therefore wish them banished. But Wisdom is justified of her Children./

Alice Driver, Martyr, at her Examination, put all the Doctors to silence, so that they had not a Word to say, but one looked upon another. Then she said, Have you no more to say? God be honoured : you be not able to resist the Spirit of God in me a poor Woman. I was an honest poor Man's Daughter, never brought up in the University, as you have been. But I have driven the Plough many a time before my Father, I thank God

God : yet notwithstanding in the Defence of God's Truth, and in the Cause of my Master Christ, by his Grace I will set my Foot against the Foot of any of you all, in the Maintenance and Defence of the same : And if I had a thousand Lives, it should go for Payment thereof : So the Chancellor condemned her, and she returned to the Prison joyful./

It was the sad Complaint of *Austin*, in his Time, The unlearned (saith he) rise up, and take Heaven by Violence, and we, with all our Learning, are thrust down to Hell. *It is sad to see how many of the Rabbies of these Times do make an Idol of their Parts and Abilities, and with what an Eye of Pride, Scorn and Contempt, do they gaze upon those that want their Parts, and that do not worship the Idol that they have set up in their own Hearts. Paul, who was the greatest Doctor of the Gentiles, did wondrously transcend in all Parts and Abilities, the Doctors and Rabbies of our Times, and yet how humbly, how tenderly, how sweetly doth he carry himself towards the Meanest and Weakest ? To the Weak I became as Weak, that I might win the Weak ; I am made all Things to all Men, that I might by all means save some.*

some. If Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend. *But alas! how little of this sweet Spirit is to be found in the Doctors of our Age, who look sourly, and speak bitterly against those who do not see as they see, nor cannot speak as they speak. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his Appearance in them, in these his latter Days, will be so full of spiritual Beauty and Glory, as that they will darken that, that you are too apt to count and call your Glory. The Spirit of the Lord will not suffer his choicest Jewel Grace to be always buried under the Stubble of Parts and Gifts.*

The primitive Persecutors slighted the Christians for a Company of bad illiterate Fellows : and therefore they used to paint the God of the Christians with an Ass's Head, and a Book in his Hand, saith *Tertullian* ; to signify, That though they pretended Learning, yet they were silly and ignorant People. Bishop *Jewel*, in his Sermon upon *Luke xi. 15*, cites this out of *Tertullian*, and applies it to his Times. / Do not our Adversaries the like, saith he, against all that profess the Gospel?

pel? Oh, say they, Who are those that favour this Way? None but Shoemakers, Taylors, Weavers, and such as never were at the University. These are the Bishop's own Words. Bishop *White* said in open Court, That the Puritans were all a Company of Blockheads.

Luther had a very famous Story, in his Writing upon the fourth Commandment: In the time of the Council of *Constance*, he tells you of two Cardinals, that as they were riding to the Council they saw a Shepherd in the Field weeping, one of them being affected with his weeping, rode up to him to comfort him; and coming near to him desired to know the reason of his weeping; the Shepherd was unwilling to tell him at first, but at last he told him. saying, I, looking upon this Toad, considered that I never praised God as I ought, for making me such an excellent Creature as a Man comely and reasonable. I have not blessed him that he made me not such a deformed Toad as this. The Cardinal hearing this and considering that God had done far greater Things for him than for this poor Shepherd, he fell down dead from his Mule; his Seryants lifting him up,

up, and bringing him to the City, he came to life again, and then cried out, O Saint *Austin* ! how truly didst thou say, The Unlearned rise and take Heaven by Force, and we, with all our Learning, wallow in Flesh and Blood.

Men should not glory in what they have received, but give Glory for what they have received ; not only the Talent, but the Improvement of the Talent is to be attributed to God ; *Lord, thy Pound hath gained ten Pounds*, Luke xix. 16. not only Faith to work, but the Work of Faith ; not only Grace, but the Actings of Grace is to be attributed to the Glory of God, and not to the Power or Praise of Man.

At the Council of *Nice* there was three hundred and eighteen Bishops, and by the Subtlety of a Philosopher, disputing against the Marriage of Ministers, they generally voted against it, that those that were single should not marry : At length up starts *Paph utius*, a plain Christian, and in the Name of Christ, with the naked Word of God, he pleaded against them all in that Case ; and God so wrought by his Arguments, that he con-

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vinced the three hundred and eighteen Bishops, and carried the Cause against them ; yea, and so convinced the Philosopher of his Error, that before all he freely confest it. As long (saith he) as Words were only pressed, I could repel Words with Words ; but what is weak Man to withstand the Word of God ? I yield I am conquered. *Weak Christians may be of singular Use to the strongest ; those that know most may be instructed even from the weakest Saints.*

Erasmus, in one of his Epistles, mentions a Story of the Devil's lifting up one of his Creatures to the top of a Chimney in that Town of *Skiltach* in *Germany*, that at the turning of a Pot, which he put into her Hands, the whole Town might be set on fire. The ignorant People of those Times sent for two Priests to lay down the cursed Spirit with their Charms, and to quench those intended Flames with their holy Water. But the Devil could soon answer, that he feared not their threatening Words, when one of them was an Adulterer, and both of them Thieves. *The wisest Charms from the Mouth of a Loose-liver will little prevail to cast the Devil*

vil out of his strong Possession of a Sinner's Heart.

Bellarmino telleth of an University, where those, who were to proceed Doctors, had certain hard Questions given them to resolve: and four-and-twenty Hours allowed them to study for their Answer, and according to the Resolution they gave, they were either to receive their Degree with Honour and Applause, or to be sent away with Shame; and those Probationers, as he observeth, would for that Time sequester themselves from Company, shut up themselves in their Study, scarce allowing themselves Time to eat or sleep, spending the whole Time in studying to resolve those Questions: *The Time we here spend, whether longer or shorter, is given us by God to provide for our everlasting Condition; and seeing upon the Improvement of this Time dependeth an Eternity, either of Bliss or Woe, what manner of Persons ought we to be? how careful to pass the Time of our sojourning here?*

It is said of Prince *Henry*, that when upon his Sick-bed he was told that the Sins of the People brought that Afflic-

tion on him; Oh no, says he, I have Sins enough of my own to be the Cause of it. So shou'd we all confess. *When God inflicts any national Judgment upon us, as Plague, Famine, War, or the like, each Christian shou'd say, It is my Sins in particular which have provoked God's Anger, and possibly more my Sins than any others; for a Man may better know the Wickedness of his own Heart than of others. And it is the best and safest Rule to walk by, To be severe and rigid in judging ourselves, and to be very meek and charitable to our Brethren.*

Mercury being to make a Garment for the Moon (as one saith) could never fit her, but either the Garment would be too big or too little, by reason she was always increasing or decreasing. May not this be applied to the vain Curiosity of too too many Professors in these Days, whose Curiosity about their Cloaths can never be satisfied.

The *Italian Proverb* is, He that will lodge well at Night, must set out early and take up his Inn betimes. *We cannot begin too soon to set onward upon our Journey*

ney toward the New Jerusalem. The Jews tell of *Ben Syra*, when a Child, that he begged of his Master to instruct him in the Law of God, who deferred it and put him off; saying, he was too young yet to enter into divine Mysteries: Then he replied, But Master, said he, I have been in the Church-yard, and perceive, by the Graves which I have lain down by and measured, and find shorter than myself, that many have died younger than I am, and what shall I do then? and, if I should die before I have learned the Law of God, what would become of me then, Master? *The Consideration of our short Life shou'd cause us to make haste to learn to know and serve God, and to think we cannot begin to study that Lesson too soon that can never be learned too well.*

Austin, writing upon *John*, tells a Story of a certain Man, that was of an Opinion that the Devil did make the Fly, and not God; saith one to him, If the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living Creatures as well as Flies; true, said he, the Devil

did make Worms ; but said the other, if the Devil did make Worms, then he made Birds, Beasts and Man ; he granted all. *Thus by denying God in the Fly, he came to deny God in Man, and to deny the whole Creation.*

What do I here, said *Monica*, *Austin's* Mother, when she had heard an excellent Discourse of the incomparable Joys of Heaven ? *What do we here, say I, poring and losing our Time about earthly Things, who are invited to Heavenly ? What do we, I will tell you, like the young Man at Athens, who fell in Love with the Image of Good Fortune, an elegant Statue that stood in the Senate-House, and because he cou'd not obtain her for his Wife of the Senate, to whom he commended his Suit, set a Crown, a Garland of Flowers upon the Head of it, and put a Rope about his own Neck, and so died : and they are not like to make much the better match, who dote upon the Glory of the World, scarce a Picture, a Counterfeit, a Shadow of true Happiness.*

A Jewish Rabbi pressing the Practice of Repentance upon his Disciples, exhorting them to be sure to repent the Day before

before they died ; one of them replied, That the Day of any Man's Death was very uncertain ; Repent therefore every Day, (said the Rabbin) and then you shall be sure to repent the Day before you die.

It is better to have a Sore than a seared Conscience. It is better to have no Heart than a hard Heart ; no Mind than a blind Mind.

It is a heavy Plague to have a fat Body and a lean Soul ; a House full of Gold, and a Heart full of Sin.

Jerom tells a Story of a Christian Soldier, whom when the Pretor could not by any Torments remove from Christianity, he commanded him to be laid on a Bed in a pleasant Garden, among the flourishing and fragrant Flowers ; which done, all others withdrawing, a most beautiful Harlot came to him, and used all Art to destroy his Soul ; but the Christian Soldier, being filled with the royal Gifts of the Spirit, bit off his Tongue with his Teeth, and spit it in her Face as she was tempting him, and so got the Victory over all her Temptations. *The precious Favours God confers upon his,*
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make them temptation-proof, they make Believers trample upon the most amiable Baits. How can I do this great Wickedness, and sin against God? says Joseph. Joseph's Sense of Potiphar's Favours heaped upon him, strengthened him against the impudent Sollicitations of his wanton Mistress. And shall not the singular Favours that God confers upon his People strengthen them against Satan's Assaults?

Socrates speaks of two young Men that flung away their Belts, when being in an Idol's Temple, the lustrating Water fell upon them, detesting, saith the Historian, the Garment spotted by the Flesh.

There are Stories of Heathens, that would not look upon Beauties, lest they should be ensnared.

Democritus plucked out his own Eyes to avoid the Danger of Uncleaness.

They say when Hercules drew up Cerberus from Hell, he led him in a Chain, and he went quietly till he came to the Horizon, and saw the peeping of the Light, but then he pulled so strongly, that he had liked to have pulled the Conqueror and all back again. 'Tis sad when Men had rather live in Darknesh, and die

in Darknefs, and go to Hell in Darknefs, than they will fee the Light, enjoy the Light, and walk in the Light. Many fret at the Light of God's Word, and at thofe who bring it, as the Æthiopians once a Year fo-lemnly curfe the Sun. Such Souls ftand in much need of Pity and Prayer.

Ariftippus, though but a Heathen, went of his own accord to *Æſchines* his Enemy, and ſaid, Shall we never be reconciled till we become a Table-talk to all the Country? And when *Æſchines* answered, He would moſt gladly be at Peace with him. Remember then (ſaid *Ariftippus*) that though I were the Elder and better Man, yet I ſought firſt unto thee. Thou art indeed, ſaid *Æſchines*, a far better Man than I; for I began the Quarrel, but thou the Reconcilement. *My Prayer ſhall be, that this Heathen may not riſe in Judgment againſt the flourishing Profeſſors of our Times; Who whet their Tongues like a Sword, and bend their Bows to ſhoot their Arrows, even bitter Words.*

The *Athenians* had a Conceit, that *Minerva* (their Goddeſs) drove all their ill Counſels

Counfels to a happy Issue. The superstitious *Romans* thought that an Idol, which they called *Vibilia*, kept them from erring out of their Way. *The Divine Providence is our Vibilia, that will not suffer us to miscarry, so long as we have an Eye to the Patern that was shewed us on the Mount, Exod. xxv. 40.*

It was the Honour of *Vespasian*, That he was more ready to conceal the Vices of his Friends than their Virtues. *Surely there is much of God in that Soul, that is upon a Gospel Account more careful and skilful to conceal the Vices of weak Saints, than their Virtues. Many in these Days do justly incur the Censure which that four Philosopher past upon Grammarians, That they were better acquainted with the Evil of Ulysses, than with their own.*

I have known a good old Man, saith *Bernard*, who, when he had heard of any that had committed some notorious Offence, was used to say with himself, He fell To-day, so may I To-morrow. *Let him that thinketh he standeth take Heed lest he fall.*

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It is reported of one, that he was so lusty and quarrellsome, that he was ready to fight with his own Image so often as he saw it in a Glass, *Let us fall out with our Sins, the Spots that deface the Image of God in us : but God forbid that any shou'd pick a Quarrel with the Glass of God's Word, by which we may dress ourselves to perfection of Beauty.* Socrates, who commendeth the Use of a Glass to all Sorts, as if the Friend in it gave faithful Counsel in all Cases : *Art thou beautiful and comely ? Cave ne animi improbitate corpus tuum dishonestes : Art thou homely and deformed ? Fac ut animus virtute corpus suum consecret.* *Art thou fair, take Heed thy Body be not like an Ægyptian Temple, stately without, but having within a Soul as black as a Gypsie with Vice : Art thou foul ? See that thy Soul within make amends for thy Body without, being like a rich Pearl in a rude Shell.*

Most true is this of this Glass, which of all other knows not how to flatter : and who knows whether there be not that Virtue in this divine Speculation, to restore a Man to himself as he that was transformed into an Ass, returned to his
own

own Shape, when he came to behold himself in a Glass, the Strength of the Charm being wholly evacuated.

Then let us behold ourselves here in this Glass, if not what we are, at least what we ought to be.

A Painter, who 'was esteemed a good Artist, being asked why he painted so slowly ; he answered, I paint for Eternity. *If we did consider, our Eternity of Happiness or Misery depends upon the well or ill-spending our Time here, we should then take greater Care of our Actions, and not hastily comply with Satan's Temptations to commit Sin.*

Luther very boldly told his Patron and Protector, the Elector of Saxony, That he, by his Prayers gained him more Help and Safeguard, than he received from him : and that this Cause of Christ needeth not the Help of Man to carry it on, but the Power of God set at work by the Prayer of Faith. And this Way, saith he, I will undertake to secure your Highness's Soul, Body and Estate, engaged in the Cause of the Gospel, from whatsoever Danger or Disaster, whether
your

your Highness believe me herein, or not.

Prayer is the Key of the Day, and Lock of the Night. And we should every Day begin and end, bid ourselves good-morrow and good-night with Prayer. This will make our Labour prosperous, and our Rest sweet. *Jacob* is said to wrestle with God by a mighty continued Earnestness in Prayer, and at last as a Prince he prevailed. It is lawful to take Heaven by such a holy Violence: and it is a modest and commendable Impudence, with a strong and zealous Importunity to beg Mercy of the God of Mercy. The Scripture says, *Pray continually*: That is, that we ought not to be discomposed with Passion or the Affairs of the World, but that we may be always in a praying Capacity. Good Mr. *Dod* was used to say, That he was in a sad Condition that had a hard Heart, and could not pray.

They that look towards the Earth only, are but equivocal Men; Men in Name, but not in Mind, to use the Words of *Chrysostome*: For what is there

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even in our Nature which doth not lift us up to God : The Frame and Fabrick of our Bodies so upright, that it compels us to tread, to trample upon the Earth, to look up to Heaven, and for this Purpose Anatomists observe that beside four Muscles in the Eyes, common to us with Brute Creatures, there is a peculiar one in Man's to lift it upward ; the Head is therefore round, a fit Seat for the Mind, and withal, that it may be put in mind to think upon Heaven, whence it is, and whereof the Figure is a Resemblance, the Heart is both a Triangle and Pyramis ; a Triangle, because the World cannot satisfy it, no more than a round can fill a Triangle, but there will be empty Corners still, only the blessed Trinity can fill the Capacity of the Heart, whose Palace and Chamber of Presence it should be, according to the initial Letters of the *Latin* Word *Cor*, which makes *Camera Omnipotentis Regis*, The Chamber of the Omnipotent Ruler, as some have seriously observed, and an inverted Pyramis, narrow below, almost sharpned to a Point, that it might touch the Earth no more than needs must, *Tota in puncto*, in *Jerome's* Phrase,

Phraſe, the whole ſtands in a narrow Point, and broad above to receive the Influence of Heaven.

The Rabbins alſo have obſerved, that there be juſt ſo many Bones in a Man's Body as there be Letters in the Decalogue: and juſt ſo many Joints and Members as there be Days in the Year, teaching us to offer up a double Holo-cauſt of all our Strength, and all our Time wholly to God, in the Obedience of his Commandments.

And the whole Man is *Inverſa planta*, a Tree turned upſide down, (as the Philoſopher hath noted long ago) whoſe Roots are towards Heaven, from whence it derives all the Sap and Juice of Grace, which makes the Branches towards Earth flouriſhing, and be fruitful in good Works. *My Well-doing extends not unto mee,* ſaith the *Pſalmiſt*, *but unto the Saints that do excel in Virtue.*

It is ſaid of *Tiberius*, that whilſt *Auguſtus* ruled, he was no way tainted in his Reputation, and that while *Druſus* and *Germanicus* were alive, he feigned thoſe Virtues which he had not, to maintain a good Opinion of himſelf in the

Hearts of the People ; but after he had got himself out of the reach of Contradiction and Controulment, there was no Fact in which he was not faulty, no Crime to which he was not accessary. *My Prayer shall be that Tiberius's Spirit may not be found in any of our Rulers, lest it prove their Ruin, as it did his ; and that where ever it is, it may be detected, loathed and ejected, so that neither the State nor our Souls may be ruined by it, &c.*

The Soul hath its Maladies as well as the Body ; and such that for their Likeness to them, do often borrow their Names from them. Pride is a Tympany ; Avarice, a Dropsy ; Security, a Lethargy ; Lust, a Calenture ; Apostacy, an Epilepsy. And yet (though these Names of bodily Diseases do happily serve to point and shadow out the nature of Spiritual) how wide is the difference between the Patients of the one and of the other, in regard of those Qualities which may dispose them for a Cure and Recovery out of them ? In the Diseases of the Body, it matters not whether the Patient know the Name of his Disease, or understand the Virtue of the Medicines which are prescribed,

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or be able to judge of the Increase, Height and Declination of his Distempers by the beatings of his Pulse; the whole Business is managed by the Care and Wisdom of the Physician, who oft Times conceals the Danger on Purpose, lest Fear and Fancy should work more than his Physic, and hinder the Benefit of what he applies. But in the Maladies of the Soul, it is far otherwise; the first Step unto spiritual Health is a distinct and clear Insight of Sin, such which makes Men to understand the Plague of their own Hearts. Christ heals by Light as well as by Influence; he first convinceth them of Sin, and then gives the Pardon; he discovers the Disease to them, and then administers the Medicine. Ignorance is a Bar to the Welfare of the Soul, though not of the Body, and makes the divine Remedies to have as little Effect upon it as Purges or Cordials have upon the Glasses into which they are put. It is *Solomon's* peremptory Conclusion, that a Soul without Knowledge is not good, nor indeed can be, because it wants a Principle, which is as necessary to Goodness as a visive Power is to the Eye to enable it to discern its Object.

How can he ever value Holiness who understands not what Sin is? or desire a Saviour who hath no sense of his Need? O therefore, blessed Lord, do thou daily more open my Eyes, that I may see myself to be among the Sinners, and not among the Righteous; among the Sick, and not among the Whole; that so I may be healed by thee, who camest not to call the Righteous but Sinners to Repentance.

St. *John* the Apostle coming to a Place near *Ephesus* in his Visitation of the Churches, he espied a Youth of a comely Shape and pregnant Parts, and taking hold of him, delivered him to the Bishop of the Place, with this Charge, (which he repeated over and over) I commend this Person to thee to be looked to with all Care and Diligence, and that in the Presence of Christ and the Church. The Bishop undertook the Charge, received the young Man into his House, instructed him, and at last baptized him: Then he thought he might remit a little of the strictness of his Care; but the young Man alas! making an ill use of his Liberty, fell into bad Company, by whose Arts and
Snares

Snares he was seduced into ways of Riot and Wickedness ; till, despairing of all hope of Pardon from God, he let himself loose to all manner of Vice and Extravagance ; and agreeing with his Confederates, they combined themselves into a Society of Highwaymen, and made him their Captain, who quickly became as far beyond the rest in Fierceness and Cruelty, as he was in Power and Authority. *St. John*, upon Occasion, returning some while after to the same Place, after he had dispatched his other Business, required from the Bishop the Pledge he had left with him : Who wondering, and not knowing what he meant : I mean (said *St. John*) the young Man, 'tis the Soul of my Brother that I require. The old Man, with a dejected Look and Tears in his Eyes, answered, He's dead : And being demanded by what kind of Death, answered, He's dead to God ; for, alas ! he's become a Villain, and instead of the Church is fled with his Companions to the Mountains to be a Thief and a Robber. The good Apostle, rending his Cloaths and bewailing that he had so ill-betrusted the Soul of his Brother, immediately called for a Horse and
a Guide,

a Guide, and made haste to the Mountains ; where, being taken by those who stood Centinel, he desired to be brought before their Captain, who stood ready armed at a distance ; but as soon as he perceived that it was St. *John* that was coming towards him, he began to be ashamed, and to run as fast as he could. The Apostle, not regarding his own Age and Weakness, followed after him with all his might ; and when his Legs could not overtake him, he sent these passionate Exclamations after him : Why, O my Son, dost thou fly from thy aged and unarmed Father ? Take Pity of me, and fear not, there is yet hope of Salvation for thee. I will undertake with Christ for thee ; if need be, I will freely undergo Death for thee, as our Lord did for us, and lay down my own Life to ransom thine ; only stay and believe me, for I am sent by Christ. With that he staid, and with a dejected Look, throwing away his Arms, he trembled and dissolved into Tears ; he embraced the aged Apostle with all possible Expressions of Sorrow and Lamentation, as if again baptized with his own Tears. St. *John* assured him he had obtained his Pardon
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of Christ, and having fasted and prayed with him and for him, and with all the Arts of Consolation refreshed his shattered and disconsolate Mind, brought him into, and restored him to the Church.

St. *Augustine* tells us what infinite Pains his Mother *Monica* took about the Conversion of her Husband *Patricius*, how unweariedly she sought to endear herself to him, by all the Arts of a meek, patient, and sober Carriage; how submitively she complied with his rigorous and untoward Humours, how diligently she watched the aptest Minutes of Insinuation, never leaving till at last she gained him over to the Faith. Nor was her Care and Sollicitude less for her Son *Augustine*, who being hurried away with the Lewdnesses of Youth, and entangled with the Impieties of the *Manichean* Heresy, was the hourly subject of her Prayers and Tears. She plied him with daily Counsels and Intreaties, implored the Help and Assistance of good Men, and importuned Heaven for the Success of all; not being able to gain any Quiet to her Mind, till St. *Ambrose* (with whom she had often advised about it) sent her
away

away with this Assurance, That it was not possible that a Child of so many Tears should perish. No sooner was his Conversion wrought, but her Spirit was at Ease, and she now desired no more.

St. *Augustine* also reports of his Mother *Monica*, that as often as her Children did commit Sin against God, so often she did, as it were, travail in Birth of them again. Every evil Report she heard of them, did seem to cause new Pangs and Throws. *Thus it is with good Parents, who conceive it better for their Children never to have been born, than not to be born again. They are so passionately concerned for the eternal welfare of their Souls, that when they have taken Pains to instruct them with good Principles, and given them good Examples, if they chance to be seduced by lewd and vicious Company, it causes more Grief and Sorrow to them, than their Mothers had in bringing them forth; the Labour and Affliction of the Mind much transcending the Pain and Travail of the Body. The Pain of the Body is but the Body of Pain; but the Sorrow of the Soul is the Soul of Sorrow.*

Bartolus

Bartolus writes of *Dr. Gabriel Nele*, that by the only motion of the Lips, without any Utterance, he understood all Men, perceived and read in every Man's Countenance what he meant, &c. *But none can certainly know the Thoughts of Man, but God alone. It is his Royalty to know what is in Man, John ii. 25.*

In this World as real Christians we are engaged in a spiritual Warfare, the Flesh warring against the Spirit ; sometimes one prevails, sometimes the other. But let us comfort ourselves ; we fight under Christ's Banner, He is the Captain of our Salvation : and therefore in such a War we may joyfully hope to obtain Victory over the Lusts of the Flesh, by the Assistance of God's gracious Spirit. Let us consider then how blame-worthy those are, who are so far from contending, that they willingly yield ; and are so far from fighting in a good Cause, that they basely deliver themselves up Prisoners without striking one Stroke ; so far from resisting, that they tempt Temptations to tempt them ; in this supplying the Place of the great Tempter the Devil, until they
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are justly given over to a reprobate Sense, sinning with Delight and Greediness, drinking Iniquity like Water, and living and dying with obdurate Hearts and seared Consciences. From which sad Judgment, good Lord deliver us.

I have read that a Frown of Queen Elizabeth killed Sir Christopher Hatton, the Lord Chancellor of England. *What then will the Frowns of the King of Nations do? If the Rocks rent, the Mountains melt, and the Foundations of the Earth tremble under his Wrath. How will the ungodly Sinner appear when he comes in all his royal Glory, to take Vengeance on all that knew him not, and that obeyed not his glorious Gospel.*

Linacer, when he had heard our Saviour's Sermon upon the Mount, said, Either this is not Gospel, or we are not Christians. Our Saviour asked who touched him when the Multitude pressed about him: Many throng about Christ in Profession, and a form of Godliness but few touch him to draw any Virtue from him, and power of Godliness. Many bear the Name of Christians, to their Judgment and Condemnation, not
to

to their Salvation and Remedy, to whom we may say, as *Alexander* did to a Soldier, who was called *Alexander* by his name, but played the Coward often, either fight better, either live better, or else presume not to usurp the glorious Name: many fly to that of the *Jews*, *The Temple of the Lord! The Temple of the Lord!* and think to take Sanctuary, and save themselves there from all Danger; as the *Jews* Fable, that *Og* the King of *Basban* escaped the Flood by riding astride on the Ark without; tho' they never enter, as if they thought with *Martius* that they could not possibly be condemned within sight of the Capitol, the Temple.

In the history of the World, encompassed by Sir *Francis Drake*, it is recorded, that in a certain Island to the southward of *Celebes*, among the Trees, Night after Night did represent themselves an infinite number of seeming fiery Worms flying in the Air whose Bodies were not larger than a common Fly, making a shew and giving such a light as if every Twig on each Tree had been a lighted Candle, or as if that spot, upon which the Trees stood, had been the star-

ry Sphere. *This was but an Appearance ; no more is that of Hypocrites, who put on the outward appearance of Religion ; but whose Hearts are full of Evil, having only the form of Godliness, but Strangers to the Power of it.*

Anaxagoras being asked whether he cared not for his Country, with the Ruin whereof he seemed to be little moved ; yes, said he, there is none of you that cares more than I do for my Country, pointing with his Finger up to Heaven, as though Heaven was his Country : and so it is with a Christian indeed : for if the Proposition of the Philosopher be true, that is our Country where we have the best Fare and Entertainment, then his Conclusion is infallible, therefore Heaven is my Country, without which I cannot live well, for there is a Plenty of all good Things. Let then the Philosopher comfort himself that he was not banished (though out of his Country) and that he was not confined to any Place, like a Snail to her Shell, because he was a *free Denizen*, and a Citizen of the World ; the Christian is not ashamed to confess the whole World's Liberty to be but a Banishment to him, who is but a Pilgrim

grim in a strange Land here, because he is a *free Denizen*, and Citizen of Heaven.

He stays in the World, as in some more free and noble Prison, where you must pardon him if he cannot be in love with his Fetters, tho' perhaps of Gold. He is in the Body as a Child in the Womb, in a walking Sepulchre, his Delivery from thence shall be his Nativity, from whence he means to begin the Account of the Term of his Life : To live with God is the only Life ; to reign with Christ, the only Liberty, according to that of *Simeon*, *Now lettest thy Servant depart*, so that the Body is as the Bridewell and Prison of our Life, as *Basil* interprets it, this is that he sighs and breaths after, *Woe is me that I am constrained to dwell in Meshech : I desire to be dissolved and be with Christ ; Come Lord Jesus, come quickly : How long Lord ?* Christ was born in an Inn, to teach him to make the World but a Thoroughfare, where if he takes his Rest, yet he must not set up his Rest.

Let no Man say, saith *Austin*, what Ladders or Engines shall I climb up to Heaven by ? thou ascendeest by Love,

standing on Earth, thou art in Heaven if thy Love be placed upon God. It is reported of *Andrew* the Apostle, that being taxed by some of the Heathens that he did not love their Gods; he replied, Let me see whether your Gods can make such a Heaven, and such an Earth, and do as much for me as God hath done. *When temporal Things begin to steal away our Love, we should consider whether they do, or can so much deserve our Love as heavenly Things; if not, we should reserve our Love for the Things that are most worthy of it; we should gather up those scattered pieces of love dispersed amongst so many several Things, and place all upon Heaven and heavenly Things.*

Let no Man say, who shall give me *Elias's* Chariot, in which I may mount up to Heaven, here needs no change of Place, but a change of Mind, which may lift itself up to Heaven, while the Body lies upon the Earth, as *Abraham* went into the Mount, while the Servants and Asses staid below in the Valley.

It was a common Saying at *Constantinople*, That it was better the Sun should not shine, than that *Chrysostom* should not preach.

I have

I have read of one that said, If he should meet a Preacher and an Angel together, he would first salute the Preacher, and then the Angel afterward. *If you do not give the faithful Ministers of the Gospel honourable Countenance, Jews, Turks, Papists and Pagans, will in the great Day of Account rise up against you, and condemn you.* The Grecians used to give far greater Respect and Honour to their Philosophers than to their Orators, because that their Orators did only teach them to speak well, but their Philosophers did teach them to live well. What Honour then is due to them that do teach you to speak well, and to live well ; how to be happy here, and how to be blessed hereafter.

A Dutch Martyr, who calling to the Judge that had sentenced him to the Fire, desired him to lay his Hand upon his Heart ; and then asked him whose Heart, did most beat, his or the Judges ? Many of the Martyrs went with as good Courage to die as to dine. *Cromwel* going to his Death, eat an hearty Breakfast. *Ridley* called it his Wedding-day. And another, clasping the Stake he was burned at, said, Welcome thou sweet Cross of Christ.

Socrates and *Theodoret* tell us of one *Theodorus*, a Martyr, put to extream Torments by *Julian* the Apostate, and dismissed again by him, when he saw him unconquerable. *Ruffinus* tells us, that he met with this Martyr a long time after this Trial, and asked him, Whether the Pain he felt was not unsufferable? He answered, That at first it was somewhat grievous: but after a while, there seemed to stand by him a young Man in white, who, with a soft and comfortable Handkerchief, wiped off the Sweat of his Body (which through extream Pain and Anguish was little less than Blood) and bad him, *Be of good Cheer*. Inso-much as that it was rather a Punishment than a Pleasure to him to be taken off the Rack. When the Tormentors had done, the Angel was gone.

In the Day of thy present Greatness, forget not thy former Meanness. Humble *Jacob*, in the day of his Prosperity remembers his former Poverty; *With my Staff I passed over Jordan, and now I am become two Bands*. And so *David* in his Prosperity remembered that his Sheep-hook was changed into a Sceptre, and his seat of Turf into a royal Throne.
And

And when *Joseph* was a royal Favourite, he remembered that he had been an imprisoned Slave.

Primislaus, the first King of *Bohemia*, kept his Country Shoes always by him, to remember from whence he was raised.

Agathocles, by the furniture of his Table, confest that from a Potter he was raised to be a King of *Sicily*.

It was a prudent Speech of that *Indian King Taxiles*, to the invading *Alexander*; What should we need (said he) to fight and make War one with another, if thou comest not to take away our Water and our Necessaries |by which we must live: as for other Goods, if I be richer than thou, I am ready to give thee of mine; And if I have less, I will not think scorn to thank thee if thou wilt give me some of thine. *Proud Absalom cannot be content to be the King's Son, unless he may have the Crown presently from his Father's Head. Cæsar can abide no Superior, nor Pompey an equal. A proud Man is content with nothing.*

A Crown could not content *Abab*, but he must have *Naboth's Vineyard*, though he swim to it in Blood. *Diogenes* had
more

more Content with his Tub to shelter him from the Injuries of the Weather, and with his Wooden Dish to eat and Drink in, than *Alexander* had with the Conquest of half the World; and the Fruition of all the Treasures, Pleasures and Glories of *Asia*.

A Painter being blamed by a Cardinal for putting too much red upon the Visages of *Peter* and *Paul*, smartly replied. That he painted them so, as blushing at the Lives of those Men who stiled themselves their Successors. How do the lewd and wicked Lives of many that are called and accounted Ministers and Christian Professors make others to blush.

After that *Socrates* was put to Death at *Athens*, *Aristophanes* rehearsed a Tragedy of his concerning *Palamedes* who had been executed by the *Grecians* long before at the siege of *Troy*, in which Tragedy were these Verses,

*Ye have slain, ye have slain of Greeks the
very best,
—— that never any did infect.*

At

At the hearing whereof the People were so moved, that they presently fell upon the Authors of *Socrates's* Death, and drew them forth to Punishment. *Oh that we could be as nimble to apprehend and be avenged of our Sins, who put Christ to Death who was without Sin, who never did any hurt but good all his Days.*

*Contemno minutulos istos Deos modo Jo-
vem habeam propitium*, said a *Heathen Man*;
I contemn and despise all those petty
Gods, so *Jupiter* be my Friend. So
Christ (saith the heavenly Man) *be my
Mediator and Intercessor, I care not for the
petty Advocates which the Papists adore.*

Valerius Maximus tells us of a young
Nobleman that attended on *Alexander*
while he was sacrificing, and while he
held the Censer for Incence, there fell a
Coal upon his Flesh, and burnt it so as
the very scent of it was in the Nostrils of
all that were about him ; and yet because
he would not disturb *Alexander* in his Ser-
vice, he did not stir to put off the Fire
from him, but held still his Censer.
What Care should we take then that we
may

may attend upon the true and living God without Disturbance?

Antisthenes desired of his Gods nothing in this World to make his Life happy, but the Spirit of *Socrates*, that was, Contentment to be able to bear any Wrong or Injury, and to continue in a quiet Temper of Spirit what ever befel him. *Oh if Christians had but the Spirit, I will not say of Socrates, but of Christ Jesus! how happy might they be in all Conditions.*

Marcus Curio, sitting at home at Dinner on a dish of Turnips, some of *Rome's* Adversaries sent him many Bribes and promises of great Rewards, to have made him unfaithful to his Country; but said he, That Man that can be contented with such Fare as I have, will not be tempted by your Rewards. *Could we be content with a little, the Temptations of much would not much tempt us.*

One saying to a Philosopher, Couldst thou but please *Dionysius*, thou needs not eat Herbs and Roots; the Philosopher answered, Couldst thou but eat Herbs and Roots thou needest not to please *Dionysius*.

nyfius. To the humble-minded, Temptations of greatness are no great Temptations.

It was a good Speech of an Emperor, You (said he) gaze on my purple Robe and golden Crown ; but did you know what Cares are under it, you would not take it up from the Ground to have it. It was a true Saying of *Augustine* on the 26th Psalm, Many are miserable by loving hurtful Things, but they are more miserable by having them. *It is not what Men enjoy, but the Principle from whence it comes, that makes men happy.*

It is hard to be chearful without Levity, or serious without Melancholy ; we verge to extreams ; Inconveniences and Snares attend all Constitutions and Complexions (and like Syllogisms, *sequimur deteriorem partem* ;) Chearfulness is most like to do the Body good and the Soul hurt, and Seriousness is most like to do the Soul good and the Body hurt, if we take not heed ; that therefore Soul and Body may receive good, and no hurt, let us be chearfully serious, and seriously chearful ; while Chearfulness is the Sail, let Seriousness be the Ballast of the Vessel ; if we want Ballast, we may move
too

too swiftly; if we want fail, we shall move too slowly.

It appears strange to me that wicked worldly Men should be accounted wise, when as in the Matters of greatest Importance they are so careless and remiss, even in the Salvation of their Souls. For all wise Men in difficult Cases will do that which is safest. Now to live as believing there is a God, and truly to fear and serve him, is certainly most secure. For though there be many Arguments, besides the Conviction of every Man's Conscience, to prove there is a God; yet no Man can demonstrate the Contrary, that's impossible: and if there were none, no Person would repent after Death, that he in his Life-time believed there was one; but disbelieving the Deity in his Life, he may by that God, whose Essence he durst so impudently deny, be punished in Hell eternally.

It is safest and best for us to believe as God in his Word has revealed to us, and not be guilty of carnal Arguings: as not to think it reasonable that Man should be punished infinitely for finite sinning; or to seem to incline to *Origen's* Opinion,

nion, (which most would be willing to embrace, if there were any religious Ground for it) That all Men at the last Day shall be saved, even the very Devils themselves. But thus consider, In this World the wisest Men know but in part; in the next World the Mist will be taken from our Eyes, and we shall see clearly. The most ignorant Persons here shall know more in the other World than the wisest Man upon Earth: But here it is our Duty to acquiesce in what we suppose is God's Will we should believe or practise; His Will is the highest Reason, and ought to be esteemed so by us.

Henry the second, hearing *Mentz* his chief City to be taken, used this blasphemous Speech, I shall never (saith he) love God any more, that suffered a City so dear to me to be taken from me.

Let us consider why so many of us so often miscarry in the Designs and Actions of this Life, even when we have most Confidence and Assurance. The Reason is very obvious: We place too much Trust in secondary Causes, and in the Son of Man, whose Breath is in his Nostrils; but in the beginning of every

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Enterprize neglect to implore the Divine Assistance, and wholly to rely upon his Wisdom with an humble and dutiful acquiescence in his Will, whether he shall please to blast our Purposes, or to prosper the Action, God knowing what is better for us than we do ourselves. If we do so, we are sure our Designs and Endeavours will be successful, or we shall have as much reason to be satisfied as if they were, being free from all repining, murmuring Thoughts, because we submit to his Providence, who is the sole Disposer of all Persons, Actions and Times, which is the happy Privilege as well as Duty of a Christian.

Hormisda, a Nobleman of great Eminency in the King of *Persia*'s Court, that, because when he was pressed to it, he, with a brave Christian Courage, denied to deny Christ, he was therefore degraded of all his Honours, striped of his lordly rich Habit, cloathed with base fordid Rags, and so cast out to keep Camels. After a long space of Time, the King, seeing him in that sad slavish Condition took Pity on him, commanded that he should be brought into his Palace,

lace, and clad in Garments suitable to his former Dignity ; and then he was again importunate with him to deny Christ : at which he tore his Silken Cloaths, saying, If for these simple Things you think to have me deny my Saviour, away with them, I will have none of them. *Thus should every Christian resolve to persevere in the Faith of Christ, counting all Things but Dross and Dung in comparison of him, sacrificing and throwing over-board all the rich Braveries of the World, rather than, by a base sinful denial of his Saviour, to make shipwreck of his Faith.*

Cyrus in a great Expedition against his Enemies, the better to encourage his Soldiers to fight, in an Oration that he made at the head of his Army, promised upon the Victory, to make every Foot-soldier a Horse-man, and every Horse-man a Commander, and that no Officer that did valiantly should be unrewarded : *But what are Cyrus's Rewards to the Rewards that Christ our General promises to his ? To him that overcometh, will I grant to sit with me in my Throne, even*

as I also overcame, and am set down with my Father in his Throne, *Rev. iii. 21.*

It is said of *Arannah*, that noble *Jebusite*, renowned for his Bounty, that he had but a Subject's Purse, yet a King's Heart; but Jesus Christ hath a King's Purse as well as a King's Heart, and accordingly he gives.

And as Christ's Rewards are the greatest Rewards, so his Rewards are the surest Rewards; *he is faithful that hath promised*, 1 Thes. v. 24.

Antiochus promised often but seldom gave (upon which he was called in a way of Derision, a great Promiser) but Jesus Christ never made any Promise, but he hath or will perform it.

Christ doth not measure his Gifts by our Petitions, but by his own Riches and Mercy.

Valerian the Roman Emperor used to say, Not bitter but flattering Words do all the Mischief.

When *Alexander* the great was hit with an Arrow in the siege of an *Indian* City,
which

which would not heal, he said to his Parasites, You say that I am *Jupiter's* Son, but this Wound cries that I am but a Man.

Leo the Emperor used to say, A close Enemy is far worse than an open. When a court Parasite praised *Sigismund* the Emperor above measure, the Emperor gave him a box on the Ear.

When *Aristobulus* the Historian presented to *Alexander* the great, a Book that he had written of his glorious Acts, wherein he had flatteringly made him greater than he was; *Alexander*, after he had read the Book, threw it into the River *Hydaspes*, and said to the Author, It were a good Deed to throw thee after it.

When the Flatterers flattered *Antigonus*, he cried out, Thou liest, thou liest in thy Throat, these Virtues that thou speakest of, I have not in me; but I am like a Leopard that hath ten black Spots to one White.

Augustus Cæsar and *Tiberius Cæsar* were deadly Enemies to Flatterers, insomuch that they would not be called Lords by their own Children.

- A good Symbol is attributed to *Trebo-
nianus Gallus*, viz. No Flatterer can be a
true Friend.

The Flatterers told *Cæsar* that his Freckles in his Face were like the Stars in the Firmament; they bought and sold *Aurelius* the Emperor at Pleasure. And *Augustus* complained, when *Varrus* was dead, that he had none now left that would deal plainly and faithfully with him.

It is reported of one *Oramazes*, that he had an enchanted Egg, in which (as he boasted himself) he had inclosed all the Happiness of the World; but being broken, nothing was found in it but Wind.

- Flatterers are the greatest Cheats, the greatest Deceivers in the World.

They say of the Crocodile, that when he hath killed a Man, he will weep over him, as if he were sorry, and did repent for what he had done.

- *Anastatius* the Emperor's Motto was, Smooth Talk proves often sweet Poison. Flattery is the very spring and mother of all Impiety, it blows the Trumpet, and draws poor Souls into Rebellion against God, as *Sheba* drew *Israel* to rebel against *David*; it put our first Parents upon tast-
ing

ing the forbidden Fruit ; it put *Abſalom* upon dethroning his Father ; it put *Haman* upon plotting the ruin of the *Jews* ; it put *Corah*, *Dathan*, and *Abiram* upon rebelling againſt *Moses* ; it makes Men call Evil Good, and Good Evil ; Darkneſs Light, and Light Darkneſs, &c. It puts Perſons upon neglecting the means of Grace, and upon contemning the means of Grace ; it puts Men upon abuſing God, ſlighting Chriſt, and vexing the Spirit ; it unmans Man, it makes him call black white, and white black ; it makes a Man change Pearls for Pebbles, and Gold for Counters ; it makes a Man judge himſelf wiſe, when he is fooliſh ; knowing, when he is ignorant ; holy, when he is prophane ; free, when he is a Priſoner ; rich, when he is poor ; high, when he is low ; full, when he is empty ; happy, when he is miſerable. *From Flattery of all kinds, good Lord deliver us.*

George, Duke of *Saxony*, was heard to ſay, Though I am not ignorant that Hereſies and Abuſes are crept into the Church : yet I will never obey the Goſpel that *Luther*

*ther preacheth. For hatred to the Man,
he would not hearken to the Truth he taught.
This is to have the faith of Christ in respect
of Persons.*

*Edward the third, having the King of
France Prisoner here in England, and feast-
ing him one time most sumptuously, pres-
sed him to be merry, the French King
answered, How can we sing Songs in a
strange Land? A real Christian is in great
Heaviness while Christ absents himself, and
never heartily merry, until he lift up the
light of his Countenance upon him.*

*Thy shining Grace can cheer
This Dungeon where I dwell ;
'Tis Paradise when thou art here,
If thou depart, 'tis Hell.*

*The smilings of thy Face,
How amiable they are !
'Tis Heav'n to rest in thine Embrace.
And no where else but there. Watts*

*Demonicus being asked at what Time
he began to be a Philosopher: Answered,
When I began to know myself. So a
Man*

Man never begins to be a Christian, till he begins to know himself. And indeed for a Man to be acquainted with himself, is one of the hardest Works in the World. For as the Eye can see all Things but itself, so most can discern all Faults but their own. Henry the fourth, Emperor of Germany, his usual Speech was, Many know much, but few know themselves.

The very *Heathens* did admire that Saying as an Oracle, Know, and be acquainted with thy ownself. The main Exhortation of *Cbilo*, one of the seven Sages, was, Know thyself. And *Plato* recordeth that this saying of *Cbilo*, Know thyself, was written in letters of Gold upon the portal of *Apollo's* Temple.

Juvenal saith that this Saying, Know thyself, came from Heaven. *Macrobius* saith, That the Oracle of *Apollo* being demanded what course should be taken for attaining to Felicity, answered, Only teach a Man to know himself.

Thus both Divinity and Philosophy do agree in this, that the best and surest way to true Felicity, is to know ourselves.

The knowledge of Christ, is the be-
ginning of eternal Life, it is the way to
eternal

eternal Life, it is a taste of eternal Life, it is a sure Pledge to the Soul of eternal Life.

The *Spaniards* say of *Aquinas*, that he that knows not him, knows not any thing; but he that knows him, knows all Things. *He that knows Jesus Christ, not notionally only, but practically; not apprehensively only, but effectively; he knows all Things that may make him happy: But he that knows not Jesus Christ, knows nothing that will stand him in stead when he shall lie upon a dying Bed, and stand before the Judgment-seat of Christ.*

The Sun is not more necessary to the World, the Eye to the Body, the Pilot to the Ship, the General to the Army, &c. than the knowledge of Christ is necessary for all those that would be happy here and hereafter.

Master *Fox* was much delighted in that seeming Paradox, that his Graces did him most hurt, and his Sins most good. The sight of his black Feet was a means to keep down the spreading of his white Plumes, whereas the continual thought of his Graces might have blowed up his Heart with windy Pride above
other

other Men. The subtle Serpent knows how to cast his Poison upon our best Actions ; to make good *Hezekiah* swell with ostentation of his Treasures. This Poison is that which distempers the eye of our Judgment, and makes us account that Pride in some, which we would esteem ornaments of Grace in our own Hearts ; the Eye, infected with a false Colour, will soon misjudge all Things like herself. A proud Eye will acknowledge no Man humble. Humility would be the best Glue to join the hearts of Ministers and People in the nearest union of Concord and Affection. When *Epiphanius* and *Chrysostome* yield too much unto a Self-opinion, they may soon fall into sharp Contentions. Let *Epiphanius* never come into his own Country, and let not *Chrysostome* die a Bishop, were the breathings of a secret Pride. The Devil hath wrought mischief in the Church, by nothing more than by sowing the tares of dissenting Pride amongst Christians. Some have observed that no less than four-score and eight kinds of Heresies arose in the Church in the first four hundred Years after Christ ; they all sprung from an ambitious desire after the chair of Honour,
and

and the Authors self-pleasing Pride in the conceits of their own Brains. The *Psalmist* tells us, the Humble are those whom God will teach his Ways. We know the descending into the lowest Pits and deepest Wells, is the ready way to see those Stars at Noon-day, which others above us cannot behold ; when we keep in the low vault of Humility, we may discover those stars of divine Truths which others higher than ourselves cannot so well discern when their Eyes are swelled with Pride.

Cajus Nearius Victorius, who was an old Man three hundred Years after the Apostle's time, and had been a *Pagan* all his Days, in his old Age he enquired after Christ, and said he would be a Christian. *Simplicianus* hearing him say so, would not believe him, but when the Church saw a work of Grace indeed upon him, there was shouting and dancing for Gladness, and Psalms were sung in every Church, *Cajus Nearius Victorius* is become a Christian : And this was written for a Wonder, that he in his old Age, and in his grey Hairs, should become a Christian.

Aretius

Aretius also speaks of a certain Man in his time ; it is no feigned Story, saith he, for I saw the Man with my own Eyes : He was one that had been a most vile and desperate Sinner, a Drunkard, a Swearer, a Gamester, and so he continued to his grey Hairs ; but at last it pleased God to set his Sins in order before him, and the Man was so troubled in Conscience, that he threw himself down upon the Ground, calling upon *Satan* to take him away : Whereupon (saith *Aretius*) Prayer was made for him, Christians fasted and prayed, they prayed Night and Day ; and it pleased God at last, that this poor aged Sinner was converted, lived a godly Life afterwards, and died comfortably.

Therefore let not the grey-headed Sinner despair, tho' his Spring be past, his Summer over, and he arrived at the Fall of the Leaf. The Lord your God is gracious and merciful, and will not turn away his Face from you, if you return unto him.

The *New Jerusalem* hath twelve Gates, to shew that there is every way Access for all sorts and ranks of Sinners, to come

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to

to Christ. He was born in an Inn, to shew that he receives all Comers, young and old, poor and rich, &c.

In the Island of *St. Thomas*, on the Backside of *Africa*, in the Midst of it is a Hill, over that a continual Cloud, wherewith the whole Island is watered. *Such a Cloud is Christ to his Church, he waters it with his divine Grace, that it may bring forth the Fruits of the Spirit.* I the Lord do keep it, I will water it every Moment, lest any hurt it, I will keep it Night and Day, *Isa. xxvii. 3.*

Pompeja Paulina, a Roman Lady of Youth and Beauty, descended of the most noble Families of *Rome*, fell in love with *Seneca* for the Excellency of his Doctrine, and the Gravity and Purity of his Manners. They married, and lived great Examples together to both their Sexes. So great was her Value for her Husband, and so little did she care to live when he was to die, that she chose to be the Companion of his Death, as she had been of his Life : And her Veins were cut as well as his, whilst she was the Auditor of his excellent Discourses : But *Nero* hearing of it,

it, and fearing lest *Paulina's* Death might bring him great Reproach, because of her noble Alliance in *Rome*, sent with all haste to have her Wounds closed, and, if it were possible, to save her Life : Which though, as one half dead, was done, and she against her Will lived ; but always with a pale Hue and wan Complexion of Face, to tell how much of her Life was gone with *Seneca* her dearest Friend, Philosopher and Husband.

I am in Ecstasy (saith *Picus Mirandula*) to think how prophane Men rail upon those now, whom one Day they will wish they had imitated. It was excellent Counsel that the *Heathen* Orator gave his Hearers, Let us live, as those that must give an Account of all at last.

When *Demosthenes* was reproached by one, I will not, saith he, strive with thee in this kind of Fight, in which he that is overcome is the better Man.

When one came and reproached *Xenophon*, says he, You have learned how to reproach, and I have learned how to bear Reproach.

And *Aristippus*, the Philosopher, said,
You are fit to cast Reproaches, and I am
fit to bear them.

Demochares, an *Athenian* Orator, was
sent to King *Philip* as an Embassador.
Philip asked him how he might please
the *Athenians*; Even thus, saith he, Go
and hang yourself. The Prince patient-
ly sent him home again, and bid him ask
the *Athenians*, Who was the most noble,
the patient Hearer, or Venter of such
unseemly Language?

When one wondred at the Patience of
Socrates, towards one who reproached and
reviled him; if we should meet one,
saith he, whose Body were more unsound
than ours, should we be angry with him,
and not rather pity him? Why then
should we not do the like to him, whose
Soul is more diseased than others?

Augustus Cæsar (in whose time Christ
was born) bid *Catullus*, the railing Poet,
to Supper, to shew that he had forgiven
him.

— It is a notable Example that we find
of *Pericles*, who, as he was sitting with
others in a great Assembly, a foul-
mouthed

mouthed Fellow bitterly reproached him, and railed all the Day long upon him, and at Night, when it was dark, and the Assembly broke up, the Fellow followed him and railed at him even to his Door, and he took no Notice of him; this is all he said, Friend, it is dark, I pray let my Man light you home. /

Josepbus reports of that *Herod* that is made mention of in *Acts* xii. 13. that when one *Simon* a Lawyer had grievously reproached and scandalized him before the People, he sent for him and caused him to set down next to him, and in a kind manner he spoke thus to him, Tell me, I pray thee, what thing thou seest fault-worthy, or contrary to the Law in me? *Simon*, not having any thing to answer, besought him to pardon him, which the King did, was Friends with him, dismissed him, and bestowed Gifts on him.

Ptolomy, Son of *Lagus*, being reproached for his mean Original, and his Friends angry that he did not resent it; we ought, says he, to bear Reproaches patiently.

St. Paul rejoiced in his suffering Reproaches for Christ's sake. Therefore, saith he, *I take pleasure in Infirmities, in*

Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake; for when I am weak, then am I strong, 2 Cor. x. 12. If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you, 1 Pet. iv. 14.

There is a remarkable Story of a King that wept, which, when his Brother saw, he asked him why he was so pensive? Because, saith he, I have judged others, and now I must be judged myself: And why, saith his Brother, do you so take on for this, it may perhaps be a long time ere that Day come, and besides that is but a slight matter. The King said little to it for the present. — Now it was a Custom in that Country, when any had committed Treason, there was a Trumpet sounded at his Door in the Night time, and he was next Day brought out to be executed; now the King commanded a Trumpet to be sounded at his Brother's Door in the Night-time, who, awakening out of his Sleep when he heard it, arose, and came quaking and trembling to the King: How now, said the King? what's the matter you are so affrighted? I am, said he, accused of Treason, and
next

next Morning I shall be executed. Why, saith the King to him again, are you so troubled at that ; knowing that you shall be judged by your Brother, and for a matter that your Conscience tells you, you are clear of ? How much more therefore may I be afraid, seeing that God shall judge me, and not in a matter that my Conscience frees me of, but of that whereof I am guilty ? and besides this, if the worst come, it is but a temporary Death you shall die, but I am liable to Death eternal, both of the Body and Soul.

The *Egyptians* drew the Picture of Time with three Heads ; the first of a greedy Wolf gaping for Time past ; because it hath ravenously devoured the Memory of so many Things past recalling. The second, of a crowned Lion roaring for Time present, because it hath the Principality of all Actions, for which it calls loud. The third, of a deceitful Dog, fawning for Time to come, because it feeds some Men with many flattering Hopes, to their eternal Undoing : As you would give up your Accounts at the last Day with Joy concerning this talent

lent of Time, with which God hath trusted you, consider in what Manner you can best improve it while it is present.

It was a Custom of old, when any were baptized, for the Minister to deliver a white Garment to be put on, saying, Take thou this white Vestment, and see thou bring it forth without Spot at the Judgment-seat of Jesus Christ; where-upon one *Maritta* baptizing one *Elpidophorus*, who, when he was grown up, proved a prophane Wretch, he brings forth the white Garment, and holding it up, shakes it against him, saying, This Linen Garment, *Elpidophorus*, shall accuse thee at the Coming of Christ, which I have kept by me as a Witness of thy Apostasy.

Cyprian, in his Sermon *de lapsis*, reporteth of divers, who, forsaking the Faith, were given over to evil Spirits, and died fearfully. *All you that forsake the Lord, shall come to be ashamed, and they that depart from him shall be written on the Earth*, Jer. xvii. 13; to begin well, and not to proceed, is but to aspire to a higher Pitch, that the Fall may be the more desperate

sperate. Back-sliding is a wounding Sin. You read of no Armour for the Back, though you do for the Breast : He that is but seemingly good, will prove at last exceedingly bad. *They wax worse and worse, deceiving and being deceived.*

The Wolf, though he often dissembles, and closely hides his Nature, yet he will, one time or other, show himself to be a Wolf.

The *Heathens* looked upon the back parts of Pleasure, and saw it going away from them, and leaving a Sting behind.

Pleasures pass away as soon as they have wearied out the Body, and leave it as a Bunch of Grapes, whose Juice hath been pressed out ; which made one to say, I see no greater Pleasure in this World, than the Contempt of Pleasure.

Xerxes, being weary of all Pleasures, promised Rewards to the Inventors of new Pleasures, which being invented, he nevertheless remained unsatisfied. *The Eye is not satisfied with seeing, nor the Ear filled with hearing*, Eccles. i. 8. There is a Curse of Unsatiableness lies upon the Creature ; Honours cannot satisfy the
am-

ambitious Man, nor Riches the covetous Man, nor Pleasures the voluptuous Man; Men cannot take off the Weariness of one Pleasure by another, for after a few evaporated Minutes are spent in Pleasures, the Body presently fails the Mind, and the Mind the Desire, and the Desire the Satisfaction, and all the Man.

— Pleasures are *Juno's* in the Pursuit, and but Clouds in the Enjoyment; Pleasure is a beautiful Harlot sitting in her Chariot, whose four Wheels are Pride, Gluttony, Lust and Idleness; the two Horses are Prosperity and Abundance; the two Drivers are Idleness and Security; her Attendants and Followers are Guilt, Grief, late Repentance, (if any) and oft Death and Ruin; many great Men, and many strong Men, and many rich Men, and many hopeful Men, and many young Men have come to their Ends by her, but never any enjoyed full Satisfaction and Content in her.

Avoid this Harlot, and come not near the Door of her House. Only to touch them, to taste them, as *Mithridates* used Poison; to fortify yourselves against casual Extremities and Maladies. When Mr. Roger Ascham asked the Lady Jane Gray

Gray how she could lose such Pastime, her Father with the Dutchess being a hunting in the Park ; smilingly answered, All Sport in the Park is but a Shadow of that Pleasure I find in this Book, having a good Book in her Hand.

Augustine before his Conversion, could not tell how to live without those Pleasures which he delighted much in, but when his Nature was changed, and his Heart graciously turned to the Lord, O how sweet, saith he, is it to be without those former sweet Delights !

There are no Pleasures so delighting, — so satisfying, so ravishing, so ingaging, and so abiding, as those that spring from Union and Communion with God ; as those that flow from a Sense of Interest in God, and from an humble and a holy Walking with God. /

Let the Thoughts of a crucified Christ — (said one) be never out of your Mind ; let them be Meat and Drink to you, let them be your Sweetness and Consolation, your Desire, your Reading, and your Meditation, your Life, Death, and Resurrection. /

Memorable is that Story of *Pyrrhias*, a Merchant of *Ithaca*, who at Sea espying an ancient Man a Captive in a Pirate's Ship, took Compassion on him, and redeemed him ; and bought his Commodities which the Pirates had taken from him, which were certain Barrels of Pitch. The old Man perceiving, that not for any good Service he could do him, nor for the Gain of that Commodity, but meerly out of Pity and Charity he had done this, discovered a great Maïs of Treasure hidden in the Pitch, whereby the Merchant in a very short time became very rich, at which very time God made that Word good ; *He that soweth liberally, shall reap liberally ; the liberal Soul shall be made fat ; the Liberal deviseth liberal Things, and by liberal Things he shall stand.* It is fabled of *Midas*, that whoever he touched, he turned into Gold : It is certain that a liberal Hand, a liberal Heart turns all into Gold, into Gain, as Scripture and Experience do abundantly evidence.

It is reported of *Tiberius* the Emperor, that passing by a Place where he saw a
Cross

Cross lying on the Ground upon a marble Stone, and causing the Stone to be digged up, found a great deal of Treasure under the Cross. *So has many a precious Saint found great Treasure under the Crosses and Afflictions they have been exercised with.*

I have read of an *Italian Poet*, who brings in a proper young Man, rich and potent, discoursing with Death in the Habit of a Mower, with his Scythe in his Hand, cutting down the Life of all Men; (*For all Flesh is grass*, Isa. xl. 6.) And wilt thou not spare any Person, saith the young Man? I spare none, saith Death. Death's Motto is, I yield to none.

A Heathen once said, That the whole Life of Man should be nothing else but a Meditation of Death.

Luther's last Prayer was this: My heavenly Father, thou hast manifested unto me thy dear Son Jesus Christ, I have taught him, I have known him: I love him as my Life, my Health and my Redemption, whom the wicked have persecuted, maligned, and with Injury affected: draw my Soul to thee. After

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this

this he said, I commend my Spirit into thy Hands, thou hast redeemed me, O God of Truth, &c.

Sir *Henry Wotton* thought it the greatest Happiness in this Life, to be at Leisure, and to do good; as in his latter End he was used to say, when he reflected on past Times, though a Man esteemed sober and learned, How much Time have I to repent of, and how little to do it in!

Sir *Christopher Hatton*, a little before his Death, advised his Relations to be serious in the Search after the Will of God in the holy Word: For (said he) it is deservedly accounted a piece of excellent Knowledge to understand the Law of the Land, and the Customs of a Man's Country; how much more to know the Statutes of Heaven, and the Laws of Eternity; those immutable and eternal Laws of Justice and Righteousness! to know the Will and Pleasure of the great Monarch and universal King of the whole World! *I have seen an End of all Perfection; but thy Commandments, O God, are exceeding broad.*

The great Duke of *Montmorency*, Colleague to the Duke of *Orleans*, (Brother to

to the *French* King, *Lewis XIII.*) in the War by them agitated against the Ministry of Cardinal *Richlieu*, being taken and convicted at *Lyons*, a little before his beheading, looking upon himself then very richly attired; Ah! (says he) this becomes not a Servant of the crucified Jesus! What do I with these Vanities about me? He was poor, despised and mocked, when he went to the Cross to die for my Sins; and immediately he stripped himself of all his Finery, and put a more grave and modest Garment on him.

Charles the Vth. Emperor of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after three-and-twenty pitched Fields, six Triumphs, four Kingdoms conquered, and eight Principalities added to his Dominions, (a greater Instance can scarce be given) resigned up all his Pomp to other Hands, and betook himself to his Retirement; leaving this Testimony behind him concerning the Life he spent in the Honours and Pleasures of his Retreat from them all; That the sincere Study, Profession and Practice of the Christian Religion, had in it such Joys and Sweetness, as Courts were Strangers to.

Cardinal *Wolsey*, the most absolute and wealthy Minister of State this Kingdom ever had, so that in his Time he seemed to govern *Europe* as well as *England*, when he came to the Period of his Life, left the World with this close Reflection upon himself: Had I been as diligent to serve my God, as I was to please my King, he would not have left me now in my grey Hairs.

F I N I S.

E R R A T A.

P. 2. l. 17. for *his* r. *this*. P. 5. l. 6. for *pike* r. *pic*.
 P. 18. l. 22. for *on* r. *an*. P. 26. l. 19. for *it* r. *them*.
 P. 28. l. 16. for *Agamenon* r. *Agamemnon*. P. 30. l. 3.
 for *Bezas* r. *Beza*. P. 32. l. 22. r. *Suetonius*. P. 33.
 l. 9. r. *Dyrrachium*. P. 34. l. 8. r. *thrust*. P. 36. l.
 25. r. *Tamerlane*. P. 39. l. 23. r. *Tartars*. P. 40.
 l. 23. after *up*, add *with*. Ib. l. 25. for *says* r. *say*.
 Ib. l. 26. after *do*, add *they*. P. 44. l. 14. r. *Phineas*.
ses. P. 50. l. 21. dele *not*. P. 51. l. 8. r. *Lezwellin*.
 P. 57. l. 10. r. *passing*. P. 59. l. 5. r. *Amownus*. P.
 62. l. 5, 8. r. *Anaxarchus*. P. 74. l. 20. for *can-*
not r. *must*. P. 76. l. 21. r. *Ptolemy*. P. 85. l. 18.
 for *was* r. *were*. P. 86. l. 16. for *that* r. *the*. P. 87.
 l. 12. r. *Probationers*. P. 94. l. 25. r. *thinks*.